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MISSIONARY HORIZONS

Our Seminary

SEPTEMBER, 1954

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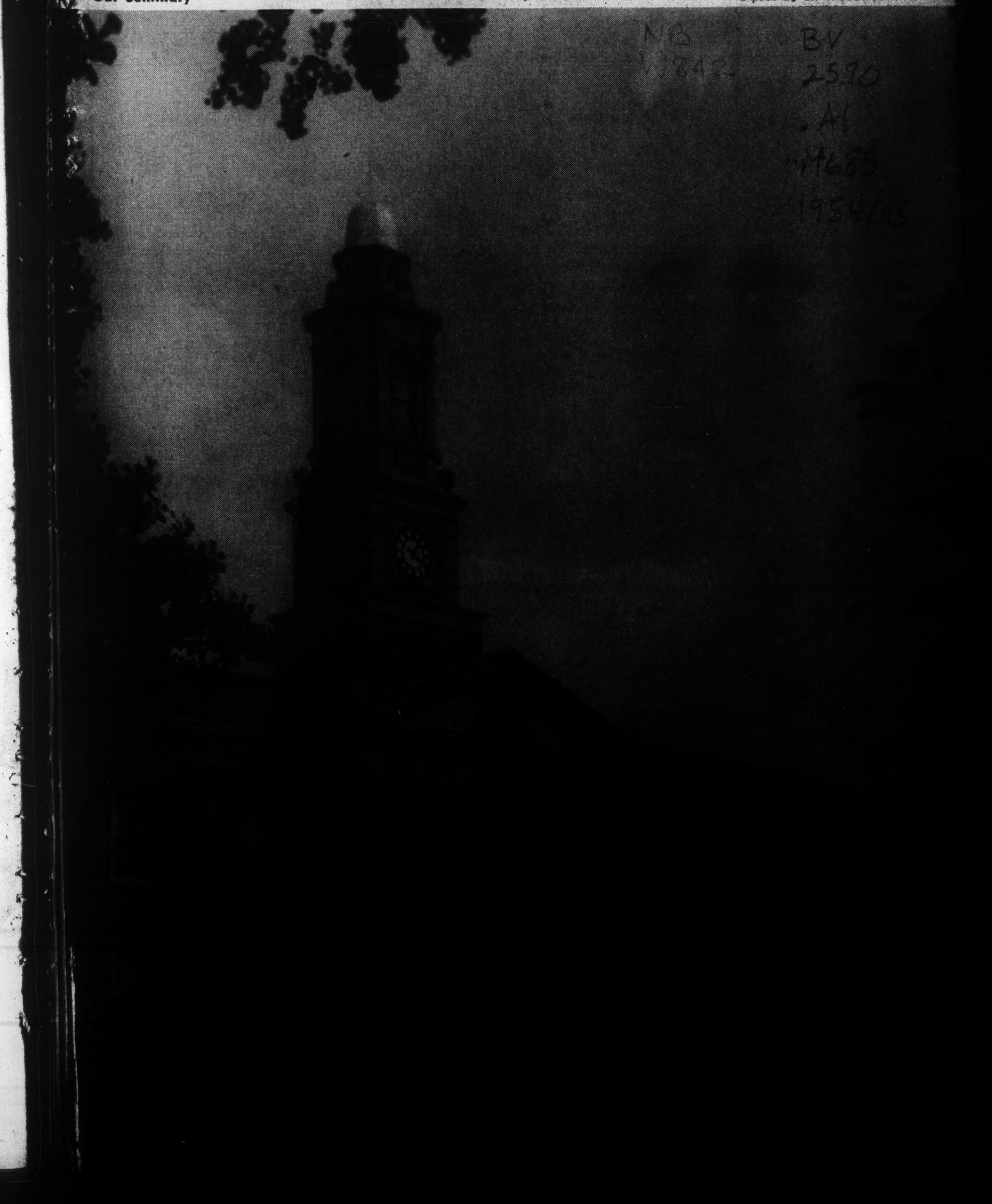

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1954/55

MISSIONARY HORIZONS

(Former name—Women's Missionary Magazine)

A Monthly Magazine (Bi-Monthly, July-August) published by the Women's General Missionary Society of the United Presbyterian Church of North America
906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Member of the Associated Church Press

Entered as second-class matter at the Post Office at Pittsburgh, Pennsylvania.
"Accepted for mailing at special rate of postage provided for i the Act of February 28, 1925, authorized February 14, 1934."

Subscription Price $1.50 a Year

Obituaries — 20¢ a printed line

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Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

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A Little Time Apart

IN THE SCHOOL OF DIVINE TRUTH

The Teacher Is Christ:

"This is My Beloved Son: hear Him."
"Never man spake like this man."
"He taught as one having authority."

The Text Book Is the Bible:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There Are Lessons in Arithmetic:

"The heart of the wise * * * addeth learning to his lips."
"There is that scattereth, and yet increaseth."
"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."
"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."
"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

There Are Lessons in Geography:

"As far as the east is from the west, so far hath He removed our transgressions from us."
"Tarry ye in the city of Jerusalem, until ye be endued with power from on high."
"Go ye into all the world, and preach the Gospel to every creature."
"Come over into Macedonia, and help us."

There Are Lessons in History:

"In the beginning God created the heaven and earth."
"In the beginning was the Word, and the Word was with God, and the Word was God."
"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."
"Jesus Christ the same yesterday, and to-day, and forever."

There Are Lessons in Reading:

"Search the Scriptures; for in them ye think ye have eternal life."
"Give attendance to reading, to exhortation, to doctrine."
"Ezra the priest brought the law before the congregation. * * * So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. * * * Also day by day, from the first day unto the last day, he read in the book of the law of God."

There Are Lessons in Singing:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing."
"It is good to sing praises unto our God; for it is pleasant; and praise is comely."
"Sing unto the Lord with thanksgiving."
"Sing unto the Lord a new song, and His praise in the congregation of saints."

There Is a Reward of Merit:

"He is a rewarder of them that diligently seek Him."

Mrs. Charles Wright Fulton,
Secretary of Prayer Groups (1934-1944)

Reprinted from "The Women's Missionary Magazine" for September, 1936, in appreciation of the many splendid pages which Mrs. Fulton had authored for A LITTLE TIME APART. Her memory is precious to all who have received help from the Scripture she selected and the inspirational prayers she composed for this page.

HIS PATHWAY FOR ME

I said, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the air is thick,
And clouds are veiling the sun."
He said, "But souls are sick,
And souls in the dark undone."

I said, "I shall miss the light
And friends will miss me, they say."
He answered me, "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
You will not find it hard in heaven
To have followed the steps of your guide."

I cast one look at the fields
Then set my face toward the town.
He said, "My child, do you yield?
Do you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He.
And I walk in a light divine,
The path I had feared to see.

—Selected.

Missionary Horizons

Vol. LXVIII September 1954 No. 1

CHRIST FOR THE WORLD

Worship Service

By MRS. VIRGIL M. COSBY, Cleveland, Ohio

CHRIST, THE LIGHT (John 8:12)

Scripture: Matt: 5:14-16; Rev. 3: 1-22.

Song-of-the-Month: "The Light of the World Is Jesus." SCW 123.

Meditation: The story is told of a stranger who wandered about the narrow, winding streets of a tiny European village until she came to a little chapel with ivy-covered walls. The open door invited her to enter.

A strange feeling seemed to pervade the place as she bowed in prayer. She noticed a strange sort of framework at the back of each pew. She also noticed the lack of lights in the building.

Her room at the inn overlooked the village square. When evening shades gathered, the village people met at the square. Then they made their way toward the chapel. At last the mystery was solved, for each person carried a lantern. The stranger hastily followed.

When she entered the chapel, only the outline of the pews and pulpit could be seen in the dim light. As the worshipers continued to come, each one placed his lighted lamp in the rack provided for it at the back of the pew, and then bowed in reverent prayer.

As the lights became stronger and brighter the stranger could see the figure of Christ carved above the altar. Finally the words inscribed in the archway were revealed: "Ye are the light of the world."

The pastor mounted the pulpit and by the light cast by the lanterns read the Scripture and prayed this prayer: "O Thou who art the Light of all lights, shed Thy radiance upon us. Grant that we may reflect Thy light and love in the world. May we let our light so shine before men that we may glorify Thee. For the sake of Him who came to be the Light of the world, we pray. Amen."

The stranger learned this legend of "The Church of Lighted Lamps." It was built in the sixteenth century by an old duke who had ten beautiful daughters. He wanted to leave them something to perpetuate his memory. He decided to build a church so beautiful that men would worship as soon as they entered because it would draw them to God. When it was finished the duke took his daughters to see it. They were awed by the beauty, the simple lines, the carvings and stained glass windows.

"But father," said one, "where will the lamps hang?"

"There will be no hanging lamps," he said. "Each one will carry his own. I have provided small bronze lamps, one for each person in the village. Some corner of God's house will be dark if all His children do not come to worship Him at the appointed time." These words were carved in the stone over the doorway.

Four hundred years have elapsed. The bronze lamps have been handed down from father to son. The church is always filled for no one wishes his corner to be dark.

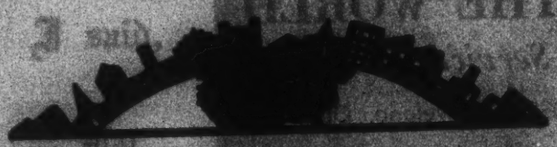
Christ is the Light of the world. To us He says, "Ye are the light of the world. Let your light shine."

Prayer: "O, Thou, who art the Light of all lights, shed Thy radiance upon us. Grant that we may reflect Thy light and love in the world. May we let our light shine before men that we may glorify Thee. For the sake of Him who came to be the Light of the world. Amen."

He said, "Nay, Walk in the Town"

THE HEART OF GOD IN THE HEART OF THE CITY

By JAMES L. COTTRELL, D.D., Pastor, Southminster United Presbyterian Church, Tulsa, Okla.



THE young stranger startled the church secretary by the suddenness with which he burst into the church office. Before the door had time to close behind him he said, excitedly and almost demandingly, "I've got to speak to the minister."

As he came into the study we saw he was under great tension. His eyes showed it, his voice and his hands. We listened to the unfolding of his story and we ceased to wonder at his strain. He had been working on the west coast. Returning home one evening from work he found the house deserted. There was a note on the table: his wife had left him and had taken their baby. She had gone off with another man and did not intend to return. That was weeks ago, and since that day he had not found trace of her. Heartbroken, bewildered and bitter he was heading back home to his parents in Baltimore. At Tulsa his funds had run out. In desperation he had looked up our church and was pouring out his heart and asking for help.

It was evident that he was not one of the professionals who come to ministers with their clever stories and appeals for help. We talked for about an hour—about things deeper than finances. Gradually, almost perceptibly, a quietness came over him; he seemed a different youth. We shall not soon forget his words, spoken as he was ready to leave:

"Pastor, you know I came mainly for the financial help, and I do appreciate what you gave. But you have given me something more. You have shown a real interest in a stranger. You have assured me that God notices me wherever I am, and that to Him I am no stranger. Your talk and your little prayer were a bigger boost than you know. Thanks."

The deep feeling in his voice showed he meant it. He left then. Probably our paths will never cross again. But we noted how tightly he held the little Gospel we had given him, and the church card on which were written the words of our Lord, "Lo, I am with you always." He had come for a handout; at the church he had found God's hand out to strengthen and comfort.

The city is filled with lonely people. Some are just passing through. Others are life-long residents of the city; they are the aged who, with a feeling of being past their usefulness, are lonely. There are the failures wishing for encouragement. There are some who are slipping. There are the unadjustable people who are all too apt to be unutterably lonely even in the midst of a crowd. There are young people who have come to the city with ambitions for a career, but who feel very much alone. And there are the newcomers who have come for employment or to set up business in a strange land. Is the church alive to show that it cares for their souls?

A good churchman moved to a certain suburban community. He and his wife looked for a new church home. He reports that in instance after instance the members of the congregation were too busy greeting one another to pay any attention to strangers, and the couple left with never a welcoming word from anyone. They persevered and finally made a church home for themselves, but less devoted Christians would have been frozen out after a few attempts. We are reminded of Jesus' words, "If ye salute your brethren only, what do you more than others? Do not even the publicans the same?"

However, the church in the city is to do more than reveal the warmth of God's heart. It is to present that Heart as noble and pure. It is to present a sense of true values. In the city there is concentrated the tendency to think in materialistic terms. How easy for folks who have moved to the city with the drive to make good and get ahead to become worshippers of possessions! Commonly in the city bigness becomes confused with greatness, quantity with quality, and the goal of life degenerates into feeling everyone is entitled to life, liberty and a fine car in which to pursue happiness.

Th drive to get ahead and to possess is natural and basically healthy. But is life satisfying when there are no higher goals? Here the city church enters bearing better

things. She can present the Father so clearly that His children will see that happiness will be caught by walking with, talking to and serving a great God rather than by striving for material things.

Deep down, people are discontented with ordinary standards. They welcome the church's message of higher things, and many are eager to respond to the challenge of Christ's standards. A couple of weeks ago a young businessman stopped us just before the worship service.

"Pastor, about that sermon of a couple of weeks ago. I did a lot of thinking about it and this week I gave up one of my business accounts because I felt it was the only right thing for a Christian to do. I haven't slept as well for a long time as since I made that decision." We happened to know that the account he gave up was one of his very best. But he had heard Christ say, "What will it profit a man if he gains the whole world and forfeits his life?"

A woman of the congregation who sells real estate phoned recently. She was ready to make a sale, but she hesitated for she felt the new owner would not use the property for the betterment of the community. A commission of several hundred dollars was at stake, and the money was desperately needed for the hospitalization of her aged father. But the standards of Christ as presented through the church won. She had heard Christ at church say, "A man's life does not consist in the abundance of his possessions."

What is a church? We answer, "fine architecture, good music, a friendly atmosphere, a program for all ages, recreational activities, pastoral counselling, attractive worship services." Indeed the church is all these; but it is more. The great purpose of the church is to use these to give men and women, boys and girls a vivid experience of the presence of God and making Christ's standards seem realistic in the modern world. As we look inside the church we must ask, "Is God found there? Is Christ presented as being able to meet the demands of modern city life?"

Faced with such responsibility we quail and ask, "Who is sufficient for these things?" Nevertheless the minister as he counsels across the desk, or calls on the recently bereaved, or stands at the hospital bedside, or responds to a call from the city jail, or as he mounts to the sacred desk on Sabbath is given a feeling akin to elation. It is not self-confidence, but it is that feeling that comes from knowing that he has in his possession the bread of life to distribute to souls who are not satisfied with feeding on ashes.

Recently, at the close of the morning service a visitor asked to talk with the pastor. That afternoon, after they had talked over some serious things, the young man concluded, "I appreciate your time. I felt free to ask for it after I read the church bulletin." He had seen these words:

"Father, may the door of this House, like Thy love, be wide enough to receive all who need human love, fellowship and care, and narrow enough to shut out pride and hate. May it be for all—age, youth and childhood—the doorway to Thine Eternal Kingdom."

To reveal the heart of God to the heart of the city, that is the task of the city church. It is a big task; but so is our God.

The City—1954 Home Study Theme

MAN AND GOD IN THE CITY

By KENNETH D. MILLER, Executive Director of New York City Mission
Reviewed by MRS. W. E. BLAKE, Philadelphia, Pa.

THE book review is given with the express desire that many missionary groups will use the book in its entirety. The first part, "Man in the City," is presented this month. The second part, "God in the City," will be presented next month.

Take the truths and challenges contained herein, that you may be better enlightened as to duties and responsibilities as Christians. Dr. Miller says that most of the Protestant people in our pews today are unaware of the heroic battle being waged by the churches in the inner city. They are unacquainted with problems and needs of slum areas in the city, and not much effort is being made to let them know what is going on. Therefore, the main purpose of his book is to impress upon our church people the fact that the American city is one of our truly great missionary fields, full of problems, but full, too, of challenges and opportunities.

Many visitors to our American cities remark upon leaving, "This is a nice place to visit, but I would not want to live here. God forbid!" Or, "Why does anyone want to live and work in this hellhole?" Yet almost two-thirds of our fellow Americans live in urban areas. Why do they come and why do they stay? There are many reasons, but the outstanding one is the desire to fulfill "the American ideal of getting ahead." They stay because they find it possible to get ahead in a way that is impossible in the country and small towns.

People from many walks of life and from various parts of the world come to our cities for the reason given. It has brought to our shores immigrants from all nations of the globe. Negroes from the South to our Northern cities. Sharecroppers, Southern Mountaineers, young people with an ambition for a career in music, art, or stage, find they must move to the city for an opportunity to carve out a career. College-trained engineers, physicians, lawyers gravitate to the city where they can get ahead more quickly.

This drive to get ahead is natural and basically healthy, but it is a drive that is easily perverted as success is measured in material terms and achieved by material means. It is a drive that operates similarly on all levels of urban society. All want position, prestige and wealth! So city people want to get ahead. That is why they are there. That is what makes a city tick. Then what is wrong with the city, filled with people having the same desire, and where do we come in as Christians?

We are reminded of the words of Jesus: "A man's life does not consist in the abundance of his possessions"; "What will it profit a man if he gains the whole world and forfeits his life?"

Since the city man is in danger of losing his soul in the drive to get ahead, to save the soul of man and to give the city a soul is the task of the churches. They must declare that civilization is to be judged by its human balance sheet, by what happens to human beings in the economic process, not by the things produced. Christ would have all people to get along on the economic base, but He would want all to understand that the economic base is only the base and upon it must be built the structure of our real life, in which goodness, self-sacrificing love and responsibility for meeting human needs are much more important than accumulating goods.

Churches of all kinds are working at the essential missionary task of placing the gospel before city people and helping them to get ahead as Christians. It is necessary to study the Negro in darkest Africa and in the deepest South, but we have thou-

"Man and God in the City" is the adult study book on the interdenominational theme, "The City," and is a publication of the Friendship Press. See page 14 for additional resource material.

Mrs. Blake, the reviewer, is from the First U.P. Church of Philadelphia, Pa. She was a delegate to the 1954 WCMS Convention.

sands of them in our cities. Why not find out something about them and see what we can do as Christian fellow citizens? Work up a project that not only involves the giving of money but the rendering of personal service to those close at hand who need friendly advice and moral support. That is getting ahead!

Read about the young Negro girl from a broken home who was a problem child, both in school and in the church. The patient church leader never gave up. Today, among other Christian responsibilities, she directs a religious education program that enlists 6,000 boys and girls monthly. She might have had her name in neon lights as a night club singer. Instead her name and personality light up the faces and warm the hearts of thousands of Negro boys and girls. She is getting ahead.

Getting ahead in a Christian way is not easy. Note the testimony of a student who works in one of the nations worst slums. A six-year-old youngster in his group is intelligent, but has fears and twisted emotions. His father lives away, his mother is on welfare. Three tiny rooms house four children and their mother. Three bums sleep in the hallway. The mother plays cards all Saturday night, so cannot take the lad to Sunday School. He is subjected to dope, gambling and sex. Right, to him, is anything that pays off, whether it be the strongest in the gang or a dope peddler.

In these areas the church must do more than preach. It must understand the problems of the people. It has to win their confidence and respect, then, with them, battle against those social conditions. That is getting ahead!

We shall pass on from the inhabitants of the slums to the strangers of the city—the lonely people. "I was a stranger, and ye took me in." Can our churches truly give that testimony? The city is full of friendless folk. Who are they?

First, we shall consider the groups that are strangers by virtue of a racial, national or cultural background that differs from that of the dominant Anglo-Saxon group of old-line Americans. Because of the colonization of these groups in a given section of the city, we have had our German, Irish, Swedish and Norwegian colonies, our little Italys, our Jewish ghettoes; today, our San Juan in the Subway, our Harlem, our Mexican town, our Chinatown, shut out from the main stream of American life, partly because of barriers of language and custom, partly because of prejudice and discrimination.

Second, we have our displaced persons, who have been brought here since World War II.

A third group is composed of foreign students, who in many cases are left to shift for themselves and to find out for themselves what America is like.

Then, there are the aged, the failures, the slipping and the unadjustable people, all apt to be lonely and lost in the midst of the unheeding multitudes. All need friends.

An example is given of a West Coast church with a membership of 100, including 32 Negroes, 32 Japanese, 30 Caucasians, 2 Chinese, 2 Koreans and 2 Filipinos. The pastor wants it clearly understood that his is not an "interracial" church. It is just a church, and a church that is Christian must have its doors open to all.

In a church in an Eastern city a migrant band of Iroquois Indians found a welcome. They call it the Church-That-Makes-Friends.

Consider the church in a public-housing project where a successful ministry is given to Germans, Italians, Russians, Puerto Ricans and Negroes. No wonder the Jews say of the pastor, "He not only preaches brotherhood, he makes brotherhood walk in our streets and climb our tenement-house stairs.

If we reach out in sincere friendship for all those within reach, whoever they may be, and extend a warm welcome within the church, there will be fewer strangers in our cities, fewer lonely souls. Then we, as well as they, will be getting ahead.

Statistics tell us America is on the move. The history of civilization and religion can be told in terms of the migration of people. That is true, but in the past ten years the American people are on the move to an unprecedented extent. No less than 13,000,000 people changed their state of residence between 1940 and 1950, and 70,000,000 moved at least once during this period.

This moving affects the people and it affects the churches. Millions of our fellow citizens have had their social roots torn up. New roots have to be put down with each move in new soil. In the midst of this moving procession stand the churches, but we do not move fast enough to reach people when they move in nor do we make sufficient effort to see to it that the ministry of the church follows people when they move out. One denomination reports

Christ mourns over the City. Is it not time that we mourn with Him over our cities of today?

that 30% of its membership is absentee. If those out-of-town members are just carried on the rolls and no effort is made to locate them in churches in their new community the first year, they will probably be lost to the church. Only by alert, quick adaptation of program can we lead these moving millions to put down roots in their new communities and in the churches.

Our city life offers many intellectual advantages—theatres, concert halls, colleges, universities, museums and adult education centers. Every opportunity is here for polishing the outside and becoming big. Halford Luccock points out that the American tendency is to confuse bigness with greatness and that life is to be measured by quality not quantity. "Not the size of cities but the kind of life lived in them, not the mountains of manufactured goods, but the kind of men created in the process, not bank clearings, but abundant life—that is the way Jesus reads the human balance sheet." Since our city living polishes the outside of the cup and does not encourage us to peer inside to see what is therein, this is where the city churches may shine. In the spirit of Him in whose name they minister, the churches are committed to digging down beneath the surface of life to the bedrock of eternal realities upon which life must be built.

Why are city folks so tense? Why do they feel so insecure? Why is it said, "Our age is more anxiety-ridden than any period since the breakdown of the Middle Ages"?

The characteristics outlined previously would sufficiently account for the tensions. The desire to get ahead, frustration, the setting of people in the midst of a heterogeneous mass of strangers, the constant moving about, fear of unemployment, the vice of the slums—these all break down self reliance.

But there is another cause for confusion, tension and anxiety, especially among our youth. Now, as for the past forty years, we still have the threat of war over our heads—atomic war, no less.

To minister to this anxiety-ridden generation, spiritual therapy must be applied. Let each Christian get behind the minister. He cannot do the work alone. There are "big sisters" and "big brothers" in each congregation. Happily married couples, a physician who is a churchman, a lawyer interested in helping people, a teacher who knows the psychology of growing youngsters can be towers of strength to their minister.

Many churches are carrying on a hand-to-hand battle with alcoholism, drug addiction and sexual promiscuity. These churches need helpers who know God and believe in the saving power of Jesus Christ. These are the churches and these are the people who will get ahead.

(Read the conclusion of *Man and God in the City* in next month's *Missionary Horizons*.)

THE CITY

The city means tall buildings probing the sky,
Streets crowded with traffic going by,
Shoppers buying the glittering gadgets in the stores,
Night clubs! Theatres! Slums!—with wide-open doors.

The city means people of all creeds and races,
Some with white, and black, red, and yellow faces,
Some who are Protestant, Roman Catholic and Jew—
Strangers to each other, to me and to you.

The city means for the rich, mansions and fine frocks,
But for the poor, rags and hovels by the docks.
To some it means light, love and friends galore,
To others poverty, loneliness and tragedy at the door.

The city means the place upon which Jesus looks down
With sorrow on the brow that wore a thorny crown.
For to free us from sin, degradation and loss,
Was why He suffered and died on the cross.

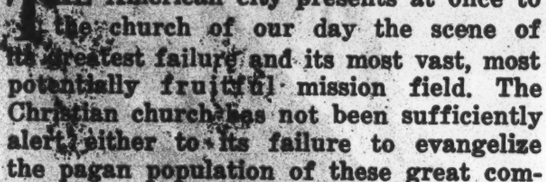
The city means the place for you to be a friend indeed,
To some lost soul who is lonely and in need,
Whether he be from the slums or the mansion on the hill,
Tell him of Jesus, who always loved him and loves him still.

Mrs. W. E. Blake

Christ mourns over this City. Is it not time that we mourn with Him over our cities of today?

THE CITY CHURCH

By ARCHIBALD K. STEWART, D.D., General Secretary, Board of American Missions



THE American city presents at once to the church of our day the scene of its greatest failure and its most vast, most potentially fruitful mission field. The Christian church has not been sufficiently alert, either to its failure to evangelize the pagan population of these great communities or the missionary opportunity which they offer.

The Christian church has an overwhelming responsibility in our day to the city as a larger community and to its component parts. The component parts of our modern city communities are:

1. *The Inner City*

This part of the modern city is made up of congested tenement buildings, old residences converted into rooming houses, and the so-called blighted areas. Its population is characterized by (a) racial groups —white, black, yellow and brown; (b) national groups; all living in close proximity to one another. Its cultural and moral standard is generally low, as is its economic standard. It is largely pagan.

This part of the American city community presents the greatest single moral and religious problem to the Christian church, and the area from which much of the Protestant church has fled.

2. *The Middle City*

This part of the city community represents the older, well established residential areas. It is generally economically and culturally stable, and too often religiously self-satisfied.

3. *The Outer City*

This is the area around the outer fringe of the city, made up of new housing which development has taken place since World War II. Those who live in these developments are mostly young couples with young children. It is in this area of the city community that the church is making its greatest advance.

It is, however, with the city as the larger community that the Christian church must be concerned if the nation is to be saved from paganism. It is in the inner city in particular where millions of our population live in crowded areas that the church needs to be concerned. In the Inner City Protestant church membership is at a low ebb. Out of these areas scores of Protestant churches have moved to relocate in a section of the city more conducive to the kind of growth they desire, thus leaving thousands in the area from which they have moved without a clear-cut Christian witness. Too many of these churches have moved because they refused to adapt their program to the needs of the community so as to penetrate with the Christian gospel the various elements of the population around them. Thus in many of the crowded sections of our cities there is either no evangelical witness or it is very weak and ineffective. The effect of this is, of course, that pagan forces have taken over. We lament the amount of crime which issues from these sections. We lament that these forces are tearing down the standards and ideals which we hold dear in our nation. Yet if the Christian church is not there with the healing gospel, what else can we expect than that there is at least the possibility that the Christian movement may suffer a major defeat?

Church people in America have not seriously faced the fact that it is possible for the Christian movement to suffer major defeats in history. They have faced it in a remote way as they have witnessed the communistic movement over-running mission fields abroad, but they have refused to face the prospect here at home.

American people are essentially optimistic. They are sure that the tyrannies will eventually go the way of all the tyrannies of the past. They feel that Christianity will arise again even in communist controlled countries. This we believe. Christianity will not be ultimately defeated. However, Christianity can be defeated in history as it was once defeated by the Mohammedan forces a thousand years ago. Christianity can suffer major defeats and setbacks from which it takes generations to recover. We have to contemplate the possibility that another such setback is foreshadowed by the withdrawal of the Protestant church from the American city.

The problem of facing this prospect is somewhat obscured by a great deal of external and statistical healthiness in American church life today. Church member-

ship is increasing. Thousands of new church buildings are going up all over the country. Inner city losses statistically have been offset by gains in the outer city. These gains should not be minimized. However, in the Inner City Protestantism is losing rapidly.

If Protestantism surrenders the city, it will, in a very real sense, surrender everything. In contemporary America, a de-christianized city means a de-christianized nation. This is true in mathematical terms. One person in every eight of our population lives in the five cities of over a million inhabitants. Four out of ten Americans reside in a city of at least 25,000, and another four live within 25 miles of such a city.

It is true more significantly, in cultural and spiritual terms. Ours is an urban culture. Its communication centers are in the city. From the cities come the innumerable lines of influence which decisively shape the ideas, the tastes, the standards, the folkways, the judgments and the hopes of the nation. To the cities come the ablest, the most gifted, the most vital young people from the rural sections of America, to become part of the city and to be claimed by its ways.

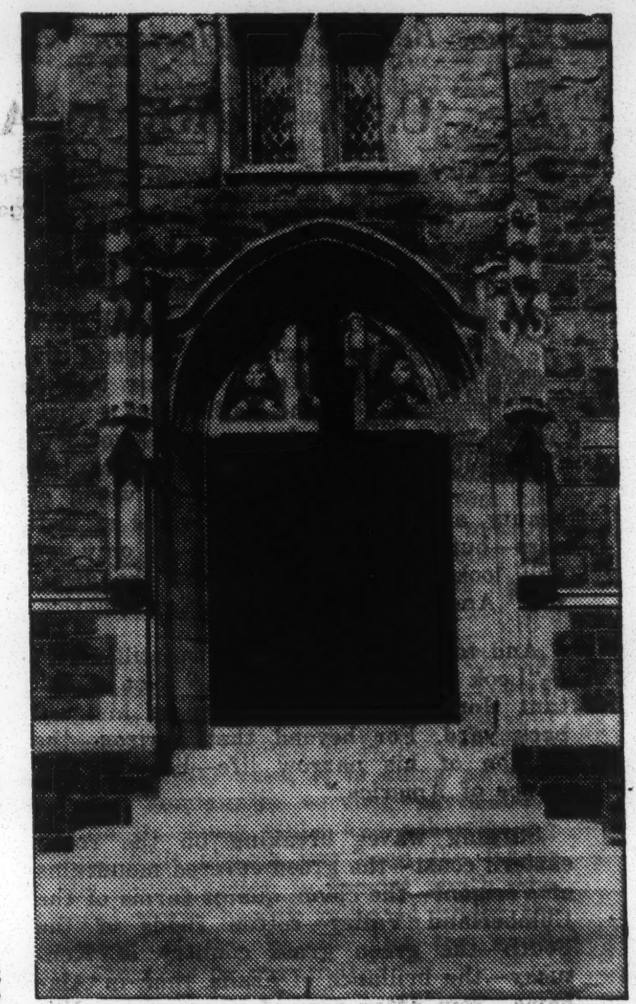
Surrender the city and we surrender everything.

The pity of it is that we have no exact strategy for action. There are gleams of light here and there, however.

First of all, effective Protestant action depends on the missionary character and the missionary responsibility of the local congregation—whether that congregation be in the Inner City or the Outer City.

The American city is a mission field, and the primary agency of missionary action is the local church. The local church does not merely have a mission; *it is a mission.* If is is not a mission, it is not a church. "The church exists by mission, just as a fire exists by burning." (Emil Brunner) When the church forgets this fact its life is distorted and devitalized. What is most wrong with the church today can be understood as the consequence of separating the idea of the church from the idea of mission; so that mission is simply one thing the church does, an optional activity.

It was the writer's privilege to visit the Westminster United Presbyterian Church in Brooklyn, N. Y., recently. This is a genuine Inner City church. Its pastor is Rev. J. P. LaForte. In the church school



A beautiful church entrance, but more beautiful when the doors are open wide to all who wish to enter.

on Sabbath morning, there were Negro children and adults in every class in each department of the school. In the morning worship service, there were at least twenty Negro people, most of them members of the church. Recently a fine Negro gentleman was elected to the session of the church. There were also a number of Porto Rican people in the service as well as representatives of various national groups. These people worshiped and studied together in a church atmosphere as natural as that of any other church group in America. When the pastor was asked about his program he stated that these were the kind of people in the community in which the church was located and that the church had refused to run away from its responsibility of ministering to the people of the community though they be of mixed races and nationalities. Here is a

(*Continued on Back Inside Cover*)

Look Beyond the Horizon

U. P. WORK IN AMERICAN CITIES

By ARCHIBALD K. STEWART, with a Prologue and an Epilogue by his daughter, Mary Margaret Stewart

AND someone said—"Beyond the Horizon — look beyond the Horizon. For beyond the Horizon lies a world of dreams, a world of yearning, striving dreams — a world of beauty, a world of gaiety, a world of sadness—but it is a world for you—if only you will look up and out—Beyond the Horizon." And beyond that horizon lay America.

And to every man that voice still comes —"Look beyond the Horizon." Not a distant Horizon—but the horizon of his own back yard. For beyond that horizon—the horizon of his narrow life—lies the Romance of America."

Surging waves breaking on the rocky eastern coast—the green covered mountains of Vermont—the clean, quaint farms of the Cumberland Valley—cotton fields of the South—the green grass country of Kentucky—the brillance of azalia time in Alabama—row after row of corn on an Illinois or Iowa farm—the fertile fields of Kansas—the serenity of a Nebraska sunset—the vastness of the western plains—the majestic Rockies piercing the sky—a picture in pastels, the Grand Canyon—elegant Mt. Hood, topped with snowy brilliance—the mighty Columbia River—fruit-laden orchards of California—golden aspens —the magic of a winter scene—the splendor of a waterfall—the serenity of a rippling brook—the beauty which surrounds you—a mountain, a field, a flower—this is the beauty of America. But the beauty is but a part of this Romance—the lives of people, our neighbors and friends, the millions of striving, unresting lives, add to this "Romance of America." Whenever we meet them, whoever they are, these lives belong to the panoramic picture of America. The laborers of the great industrial realm —office workers, executives, clerks, stenographers—coal miners of Pennsylvania—oil men of Oklahoma—farmers of the agricultural belt—the mountain people of West Virginia and Kentucky—the Negroes of the South and North—doctors, teachers, lawyers, students—children of all ages and all races. Whether these, our people, live in the apartment of the cities, the suburbs or the slums, they are all seeking and striving for a hidden something. To meet the needs of all people, whoever they are, wherever they live, whatever they do, this, then, is the "Romance of American Missions." It is an ever-moving story—it is a never-ending story.

Mary Margaret Stewart

The "horizon" of the church's mission today is the American city. With one out of every eight of our population living in the five cities of over a million inhabitants, with four out of ten Americans residing in a city of at least 25,000, and another four living within 25 miles of such a city, one readily sees that the majority of the citizens of the United States now live in the cities and are claimed by them. Our present horizon is no longer a territorial one, but the "horizon" of needs of vast numbers of people in concentrated areas.

Our United Presbyterian Church is small numerically. We have ministered through the years generally to the upper middle class of society. Too often our churches have moved out of downtown or inner city areas into the suburbs, leaving the downtown area without the ministry of the church. However, in the last 25 years our denomination has become a city church. Most of our city churches are located in the more privileged areas, still a few have not moved from out of their older communities and are seeking to serve their community though it is much different in character than when the church was established. Many of these latter churches are now attempting to adapt their programs to meet present needs.

Consider the Sixth Church, Pittsburgh. Through the years it has been looked upon through our denomination as a church of great wealth and influence. Today most of the families of wealth have passed away.

It is located in the midst of a community which has changed from a fine residential area to one which has become commercial. Many of the fine old homes have become rooming houses, and apartment houses have found their way into the community. The church, under Dr. Ansley C. Moore, has now geared its whole program to reach the people who are now living in the community. Thousands of dollars have been spent to renovate the church building to make it more adaptable for the present program, and now a new educational and recreational building is under construction. It is becoming an "institutional" type church to provide a total Christian ministry to the people of the community. One of the practical features of its program now is a noon lunch for working girls.

The First U. P. Church of Pittsburgh, located in the Oakland area, under the leadership of its pastor, Rev. Earl W. Morey, Jr., is broadening its base. Located near the University of Pittsburgh, it is carrying on work among students. Located, too, near a large public housing area, it is drawing in people from this source.

The First Church, North Side Pittsburgh, Dr. J. W. McGlathery, pastor, in Allegheny Presbytery, with its Community House, works among the people of many races and types in the community which it serves.

We cross the nation to San Diego, Calif., Los Angeles Presbytery, to find a new church, established in 1947. Rev. Malcolm Alexander was the first missionary. This church is located on the outer edge of San Diego, but in a very unusual situation. Adjacent to the church building is a rather good area made up of single housing units. Near the church is a large government housing project in which the American Board carried on work under the leadership of Dr. James Gordon during World War II. This housing was known as temporary-permanent housing. It was anticipated that this housing would be torn down after the war to make room for better housing, but because of the great need for space it was allowed to stand. People of different races and national groups have homes in this area. Across the boulevard from the church is government housing for non-commissioned naval officers and their families. Our church has carried on its ministry very successfully with the people in these three quite different housing units. The church was not, nor is now, race conscious for Negroes and Orientals find their place in the church. Rev. Clark Plummer is the present pastor and he continues with an aggressive community-wide program appealing to all people. Though there is great moving in and out, particularly from two sections of the community, the people find a welcome and a real church home. The church is a great mission.

The First Church, Denver, Colorado, of which Dr. Carl J. Kissling is pastor, is located in the heart of the business district, immediately across the church from the State Capitol. It draws its people from all parts of the city and also from the apartment and rooming houses nearby. This church has recently completed an educational unit to more serve the needs of a downtown area.

Westminster United Presbyterian Church, Des Moines, Iowa, Dr. C. T. R. Yeates, pastor, is now the largest church in our denomination. Though it is located in a good residential area, it is doing an outstanding community service, particularly through its youth clubs and other young groups. This church has been the leader in the denomination in special youth educational work, having initiated under the pastorate of Dr. W. W. Orr the youth club program in our church.

From east to west, our church is adapting its program to the pressing needs of the city. It is seeking not only to preach the gospel and to teach it in the conventional manner, but to study its program so as to penetrate hostile territory — to reach the vast city population, and to overcome and to defeat the pagan forces which find their strength in our modern city.

The task ahead, then, for each of us in
Home Missions is to look beyond the horizon
For new frontiers of Christian endeavor.

The reward, then, for each of us is to
See that the children and adults of America
Learn to know, love and serve Christ.

Being steadfast in prayer, trusting in
Christ, let us look up and out
Beyond the horizon to the new frontiers
Which lie beyond us.

Then only with faith, trust and devoted
Work shall we realize our goal
An America which has come to know Christ
As Saviour of the world.

Mary Margaret Stewart

PROGRAM SUGGESTIONS

CITY STREETS AND CHURCHES

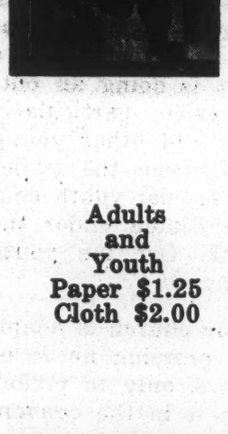
"Let crowded city pavements be your school;
Your text, the varied faces that you see;
And understanding heart and mind, your tool;
The art of human kindness your degree."

—*E. J. Biddle*

Let us do just that in our missionary "school," using first and foremost the "text" and "tool" suggested in the four lines, quoted from *Pacific Portal Post* of the U.P. Church, San Diego, California, submitted by Mrs. Clark Plummer.

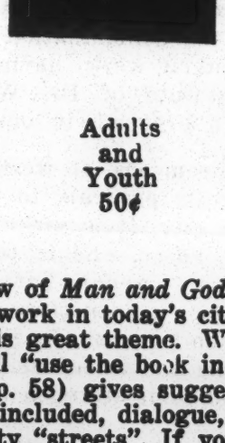
Three topics are offered. The first, inspirational, helps us to see, through the eyes of one of our city pastors, into the very heart of the problems and opportunities that are ever before the leader who accepts Christ's challenge to "walk in the town." Precede it with the poem, p. 2.

Topic two sends us to the adult textbook, *Man and God in the City*, and supplementary books pictured here:



Adults
and
Youth
Paper $1.25
Cloth $2.00

Look at the City by Janette T. Harrington, is a combination of pictures and text that reads like poetry. We meet lonely people; newcomers and strangers; busy people; people feverishly seeking "success"—all for whom Christianity has a ministry through the church, mission centers and denominational organizations.



Adults
and
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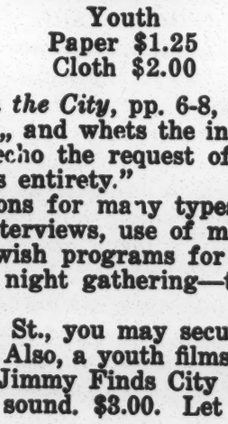
When Your Home is in the City is edited by Lucy M. Eldredge. Did you enjoy **Now, How!** and **Who?** Then you will like this collection of true stories, interpretive articles and pictures, in magazine format, digest style.



Youth
Paper $1.25
Cloth $2.00

They Live in the City by Mary M. Lago, attractively presents Midwestern Junior High boys and girls, as energetic as the teen-agers in your community, who demonstrate how young people may find Christian answers for community needs.

(*See Junior and Primary Books, page* 51)

Order all from U. P. Bookstore, See p. 58.

The highlight review of *Man and God in the City*, pp. 6-8, gives the general reader a glimpse of mission work in today's cities,, and whets the interest of all who pursue a serious study of this great theme. We echo the request of the review writer that all mission groups will "use the book in its entirety."

The *Adult Guide* (p. 58) gives suggestions for many types of program procedure. A Choral Reading is included, dialogue, interviews, use of maps, visual aids, seating the group by home-city "streets". If you wish programs for a meeting of employed women, for a single session, for a family night gathering—the *Guide* tells you how to do it.

From the Audio-Visual Dept., 209 Ninth St., you may secure the sound film, "City Story," B & W, 44 minutes. Rental $12.00. Also, a youth filmstrip, "Dick's Discovery," B & W, 60 frames, without sound. $3.00. "Jimmy Finds City Friends" is the filmstrip for children, B & W, 53 frames, without sound. $3.00. Let the visual aids be discussion starters.

For luncheon or dinner meetings you will like the accessories from the Wright Studio—puzzlemats, favors, napkins to enrich the city study. Write to our Lit. Dept. for the price sheet, then order accessories directly from The Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind.

Some pictures in *Look at the City* lend themselves admirably to "shadow pictures" to be followed by discussion.

Topic three brings us face to face with our own U.P. work (and lack of it) in the Inner Cities of the U.S.A. (p. 10)

Perhaps your best story teller will tell about "the training of Missionary Mary" (p. 15), which speaks for itself concerning the relation between missionary thinking and missionary living.

A Story

THE TRAINING OF MISSIONARY MARY

By ELEANOR PORTER

NO one in the church was more entirely devoted to missions than Mary Hancock. In fact, someone had dubbed her "Missionary Mary." She it was who always packed the missionary barrels, took charge of the mite boxes, and entertained visiting missionaries. She had always been at the head of the church missionary society, was always ready to respond when funds were needed to educate a Hindu orphan or a Southern mountaineer. She talked very feelingly of the "poor benighted heathen": and frequently expressed her belief as to her duty toward those "brothers and sisters still living in outer darkness."

For her lovely little daughter Muriel, she craved no more glorious career than that of a missionary in the darkest corner of the earth. Muriel was at this time nine years of age, fair-haired, blue-eyed, delicate, and spiritual.

Now Mrs. Hancock had never seen a heathen, or a Southern Mountaineer. Her home was, and always had been in a small New England town, sheltered by mountains and hemmed in by conservatism. Theoretically she knew everything about rescuing the perishing; practically, she knew nothing. However, the heathen were very vivid to Mary Hancock; and always she pictured them as being led to the light by her daughter Muriel. She could close her eyes and see a vast crowd of dusky, kneeling figures with rapt eager faces turned toward the delicate, saint-like, radiant face of Muriel, clad in flowing robes of white with an open book, and with an uplifted, beckoning hand. Yes, it was easy to picture Muriel among the heathen.

Muriel never missed a missionary meeting. She even went to the conferences in the neighboring towns. It was part of her training, you see. One very warm afternoon Mrs. Hancock and Muriel returned from a four days' missionary conference in a neighboring town, to find the long vacant house next to their home occupied. She wondered who would be her new neighbors. As she stepped out of the cab and started up the walk, she paused. On her front steps sat a barefooted, dirty, ragged little girl eating peanuts. On the ground at the little girl's feet sprawled a boy, a little younger, a little dirtier. Under the apple tree, not far away, was a man, a woman and two children, one a child of perhaps about two years of age, the other a small baby in his arms. Instinctively Mary Hancock thrust Muriel half behind her. "Why, how—who—what does this mean?" she demanded.

A boy scurried behind a syringa bush. The girl almost fell down the steps, dropping the peanuts as she went. The man jumped to his feet almost dropping the baby. He removed his cap and bowed very low before her. His smile revealed two dazzling rows of teeth. "You live-a here?" he asked.

"I do."

"We, too, live-a here," pointing to the house next door.

Mary Hancock almost screamed, "You, you live there?"

"Si—yes, Signora, in dees house. We coma-a two, t'ree, four day away. We are—what you say-a? da neighbors. Si—yes?"

Mrs. Hancock looked wildly about her. "Muriel, come, let us go into the house at once." From behind the half-closed blinds Mary Hancock watched her neighbors slowly wend their way from her beautifully kept yard to their unkept one. Then she

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This effective home-missionary story which appeared in "The Missionary Review of the World" in March, 1931, has been a long-time favorite of your Editor. A brief note with the story stated that it had been adapted by Mrs. Georgia McAdams Clifford, President of the American Association of Story Tellers, as a gift to the "Missionary Review" —a magazine no longer published.

hastily pulled down all the shades.

That night at the dinner table she sought an explanation from her husband. "William, what does it mean—those dreadful people in the old Dennet house? Who are they?"

"Italians," said William. "Cosetti, is the name. They came here to work in the foundry."

"William, you don't mean they are going to live there?"

"Looks like it."

"But, William, they are . . . " Suddenly, realizing that Muriel was listening, she stopped.

The next morning at eleven o'clock, Muriel went out into the yard to play. Muriel never went out to play until eleven o'clock. Mary Hancock believed in system, and she had system for Muriel. At seven she rose, at eight she wiped the dishes, at nine she practiced, at ten she sewed, and at eleven she played. That is, she took her dolls and picture book out into the garden and placed them sedately in the summer house. Today she did not play house with her dolls as usual, for in the neighboring yard two girls and three boys were playing. The moment the children saw her they ran to the summer garden in Muriel's back yard.

"Hello," said one of the girls.

"How do you do," said Muriel. Of course, she was never allowed to say, "Hello."

"Come on over and play."

That was a very simple matter and in a moment Muriel was in the neighbor's yard, something she had never done before. Such wonderful beings they were. They played the most fascinating games. Presently she heard, "Muriel, Muriel, come here to mother at once!" Of course, Muriel came.

"Why my poor little daughter, how did it happen?"

"How did what happen, mother "

"How did you happen to go over in their yard?"

"I just went and they are perfectly lovely, mother. They are so much nicer than dolls. Mother, they are wonderful!"

The cautious mother of an only child fell back in dismay. "But Muriel, I can't let you."

"Mother," said the eager little voice again, "There is the dearest little tiny girl, she is so much more fun than a doll. They know the cutest games. If I practice well, may I go back this afternoon?"

"Of course not, my daughter; of course not, don't mention it."

The next morning Muriel went out as usual at eleven o'clock, carrying her dolls to the summer house. At eleven-thirty Mary Hancock looked out the window. There, in her own back yard were the new neighbors—Muriel sitting in their midst. She hurried to the door. But before she had a chance to speak Muriel said, "Oh, here is mother; now come, mother, and be introduced." Now Mary Hancock had spent so much time teaching Muriel what to do when she was introduced and she knew that she must set the example. There was nothing else to do. Muriel's eager little voice went on: "This is Carlotta Cosetti, and this is Rosina Cosetti, and this is Clementina Cosetti, and this is Christopher Cosetti, and this is Valentino Cosetti, and this is the baby Angelica Cosetti." There was a moment's pause.

On Muriel's face was a look of confident expectancy; and Mary Hancock knew that she was expected to take each new neighbor by the hand in cordial welcome as Muriel had been taught to do. "How—how do you do?" She stammered. She was hoping to escape the hand shaking. But the insistent voice of little Muriel said, "Shake hands with the lady, Valentino, shake hands. This is the way to learn to be polite, you see." Six dirty little hands were presented and Mary Hancock was forced to shake them all.

"You see, mother," said Muriel, "I told them I couldn't come over in their yard, so they all came over here. We are having a lovely time."

"I am sorry, Muriel, but it is time

for you to come in now. Yes, at once. You must have your bath before luncheon."

That night as Mary Hancock was putting Muriel to bed and hearing her prayers, she told her not to invite the children again. She gave no reason except that mother thinks best. Muriel was grieved and keenly disappointed, but she obeyed, for the next day when Mary Hancock looked out and saw all the children in her yard as usual, she called, "Muriel, what did mother say?"

"You said not to invite them, mother, but weren't they dear, they came without being invited."

That night Mary Hancock appealed to her husband. "William, something must be done about those unspeakable Italians."

"What is the matter with them? They seem a good-natured lot."

"Good natured, William! This afternoon I went to their back yard, and would you believe me, six children, mother, and father and four boarders are living in that house. William, do you want your child to associate with children like that?"

"Well," said William, "Is there any harm? Just don't let her play with them if you don't approve."

"I'm sure I don't know what to do for Muriel is completely fascinated with them. She's never touched one of her dolls since she's seen that Italian baby. I'll have to keep her in the house."

Just how the matter would have worked out is a question if Mrs. Hancock had not been summoned to her mother's bedside the next day. It was necessary to ask Aunt Jane, Mr. Hancock's sister to stay with Muriel and keep the house while Mary was away. Her absence was prolonged from days to weeks and from weeks to a month. The aged mother had grown worse and it was necessary for Mary Hancock to remain. One day she received a letter from Jane:

"I am sorry to trouble you, but matters have gone utterly beyond my control. It is about Muriel. Don't worry, she is perfectly happy, too happy, in fact. When I first came I had no trouble, Muriel stayed quietly in the house playing with her dolls. She actually looked lonely and homesick and I felt sorry for her.

"Then, one day came a sudden and marvelous change. Muriel had gone home after Sunday School and I had stayed to church. When I opened the front door, the house seemed filled with wild screams of delight, which sent me in haste to the bath room. There, I found Muriel and the two youngest Cosetti children. 'What in the world,' I called. 'Auntie, what do you think? They are the heathen, why didn't I know it before? They are regular heathen. On the way from Sunday School I walked behind two men, one of them said, "Isn't it too bad that heathen Italian family moved into this neighborhood?" Isn't it wonderful, Auntie, I don't have to go away from home to take care of the heathen, I can do it right here.'

" 'But Muriel,' I said, 'Mother has said you were not to play with the Cosetti children.'

" 'I'm not playing with them. I'm being a missionary to them. Being clean is next to being good, and that is what a missionary is for. I have used the very nicest soap on them, and mother's nicest wash cloths and mother's best perfume. I don't have to grow up to be a missionary, I've started missionaring already.'

"I'm sure, Mary, I don't know what to do, she is so serious about it. All day long she teaches those children what to eat, and what to wear and how to shake hands and to wash behind their ears. She teaches them to sing, and pray and she's taught them to salute the flag. What shall I do? Shall I let it go on? On the other hand, can I stop it without shattering . . . Well, for some reason I feel that I don't want to be the one to shatter it. I'm sorry but I had to tell you. Lovingly, Jane."

With shaking fingers Mary Hancock folded the letter. Her eyes were wet, yet frightened. Before them danced old-time visions, a group of dusky, kneeling figures, with faces turned toward the saint-like, radiant face of Muriel, clad in flowing robes of white and with uplifted, beckoning hand. And then came the reality—no dusky, kneeling throng, no unapproachable aloofness, but a swarm of dirty, lively little Italian children being washed in her bath tub. "It shall not be," said Mary Hancock. "I shall write to Muriel tonight."

But she did not write that night, for the invalid mother passed away, and for many days her heart and hands were full. At last she went

home, home to Muriel. Her husband was with her. He had come for the funeral. At the home station they found everyone in wild confusion. There had come a sudden smallpox scare, and many were reported to be ill, and among them was Muriel.

The frightened mother and father ran up the hill toward the little house.

At the door they met Aunt Jane. "Don't worry," she said, "it is all right, it is no smallpox, only chicken pox. The doctor says she'll be all right soon. But I don't know whatever I would have done but for them. They would have taken Muriel to the pest house—if it hadn't been for them." By "them" she meant Mr. and Mrs. Cosetti, standing bashfully in the hallway. "No one would come near me," went on Aunt Jane. "Everyone was so frightened, and the officers came to take Muriel to the pest house and the Cosetti family saw them and came in and Mrs. Cosetti has never left me."

"It ees notting," said the little Italian woman softly. "It ees glad that I am to be the help."

Mary Hancock noticed how smooth her hair was and how clean her face.

"Da lettle garl—she be so good to us, Signora," beamed the man. "She teach-a da song of dees countree—'Sweet Lan o' Libertee.' We love-a do lettle garl."

"It ees like this," said the woman, "da leetle girl we loves her so well. She is *so* good! She teech-a us so much. In my own country, I hear a story like this. A marble woman, a beautiful woman—what you call it?—was put up where all peoples who look want to be beautiful also—yes. They comed and looked and looked and looked and by and by they made smooth their hair and made clean their clothes, and their faces, so to be like her—beautiful, you know. And so it is now, this leetle girl—what you call her? Muriel?—she ees our marble woman. My leetle girls wear now the hair ribbon to tie their hair. They keep clean their faces and behind the ears and they read-a da book, and they don't play the noise on Sunday. So you see, she teech-a me too. She teach-a me to shake-a da hand and to be polite. And I teach-a you my lady, I long know this sickness, little red things on the face and my man he keep-a da children, and cook-a da food and I stay here and teech-a you how to make the sickness go away from our little girl. Oh, she so sweet to teach-a me, 'My Country 'Tis.' She make-a me love America. She make-a my children good, and me I make-a her well."

There was a moment's pause. Then impulsively Mary Hancock stretched out a hand to each. "Thank you," she whispered, "thank you, I am fortunate in having such good neighbors."

Almost I Am Ashamed

Almost I am ashamed to be so glad—
With all the millions suffering and sad,
Disheartened men with faces pallid, sullen.
These early mornings when upon the mullein
Bright butterflies alight, when gardens waken,
And dizzy scents from flower-cups are shaken,
Lord, make me cringe with shame to be so glad,
If I forget the suffering and sad.

So many hunger, crave a brother's touch.
Almost I am ashamed to have so much.
If selfish joy in owning all things needful
Should make me of "the least of these" unheedful,
Then let me feel thy soft, reminding touch,
And suffer shame indeed to have so much.

Bertha Gerneaux Woods

Quoted from *The Women's Missionary Magazine*, September, 1934

A Message to Parents

PLEASE, LORD, NOT SO FAR!

By MRS. HAROLD S. GIFFEN, Davenport, New York

WHY do so many of us, as Christian parents, make it hard for our children to answer the call to Christian service? When they are little tots we teach them to pray to their heavenly Father, and trust in a loving Saviour. How happy we are to see them join the Church, as they grow older, committing their lives to follow the Master. We send them to synod conferences and New Wilmington Missionary Conference. Many of our young people choose Christian colleges for higher education, and we are glad.

Then one day John comes home and announces his intention to become a minister. Sincerely, from the depths of his heart, he feels that the Lord of the harvest is calling him. But in silent horror his parents pray, "Oh no, Lord, not our son!" We have planned for him to follow in his father's footsteps and be a business man. Surely he can serve you as a Christian layman just as well."

Reluctantly the son yields to his parents' persuasion and is packed off to a large college or university to start a business or professional training. "There is a good boy!" Dad and Mother think proudly, "He'll really make a mark in the world." But John does not feel that he *is* a good boy. He is not happy. There is still the warm pressure of the Master's hand on his shoulder. He reads his Bible, searching for an answer: "He that loveth father or mother more than Me is not worthy of Me. . . . He that does not take his cross and follow Me is not worthy of Me."

He returns to plead with his parents, but they do not seem to understand. They are disappointed in him. If he persists, he must make his own way. Dad will give Bill the opportunity for training which John does not seem to appreciate. Sadly, John takes up this cross of selfishness and misunderstanding which his parents have laid upon his shoulder. He works hard to provide for his own education. When the burden seems too great, the hand of the Master sustains him.

Not long ago, Mary brought sorrow to her home when she expressed a desire to serve as a short-term missionary in one of our foreign fields. She had expected joy and approval, but went back to college sad and perplexed because her parents had planned for her a teaching career near home.

Just stop and think! Did we not dedicate these children in baptism to the Lord? Did we not try to teach them to love and serve Him? Did they not pledge themselves to follow their Saviour when they joined the church? Why then do we sorrowfully snatch them back? How dare we quench the Spirit that has kindled these young lives that they may shine in the dark places of the earth to bring the light of salvation?

But strangely wonderful is this Christian life! All that we keep, we lose. All that we give away, we have. Perhaps you think you are losing this precious son or daughter of yours. We have one on the mission field. They go so far away. But let me tell you, we have not found this to be so. Let them go with your blessing and they will be nearer to you than ever before. Your own faith and joy will increase as you take pride in these sons and daughters. They will be proud of you, too. It may be the greatest thing you will ever do for them and for your Lord.

Jaded by noise jostled by people, harassed by things, we who live in the cities of the twentieth century need to ponder and follow Jesus' example. We, too, need to slip away to be recreated in the quietness and beauty of God's great outdoors.

K. Marshall

QUALIFIED FOR MISSIONS

By H. E. ZIMMERMAN, Kansas City, Missouri

THE young man was a candidate for appointment as a foreign missionary. It was winter; the examiner sent the candidate word to be at his home by three o'clock in the morning. When the young man arrived at the appointed time he was shown into the study, where he waited for five hours. At length the old minister appeared and asked the candidate how early he had come.

"Three o'clock sharp," said he.

"All right, it's breakfast time; come in and have some breakfast."

After breakfast they went back to the room.

"Well, sir," said the old man, "I was appointed to examine into your fitness for the mission field; that is very important. Can you spell, sir?"

The young man thought he could.

"Spell baker then."

"B-a-k-e-r."

"All right, that will do. Now, do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four."

All right, that's splendid; you'll do first rate. I'll consult with the mission board.

When the board met, the old man reported: "Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop candidate—first class. First, I examined the candidate on his own self-denial. I asked him to be at my home by three o'clock in the morning, or sooner, in the dark and cold. He did so and never asked me why."

"Second, I examined him in promptness. I told him to be at my home by three o'clock sharp. He was there, not a minute behind time.

"Third, I examined him on patience. I let him wait for five hours for me, when he might have been just as well in bed; and he waited and showed no signs of impatience when I entered.

"Fourth, I examined him on his temper. He didn't get mad, but met me perfectly pleasant; didn't ask me why I had kept him waiting from three o'clock on a bitter cold morning till eight.

"Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do problems in arithmetic the same child could do, and he failed to show any indignation; he did not ask me why I treated him as a child or a fool.

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-natured, humble; he's just the man for a missionary, and I recommend him for your acceptance."

THERE ARE TWO SIDES . . . .

"There are two sides to city life. On the one hand, the city stands for all that is evil—a city that is full of devils, foul and corrupting; and, on the other hand, the city stands for all that is noble, full of the glory of God shining with a clear and brilliant light. We have seen those two aspects of city life throughout history. Every city has been a Babylon and every city has been a New Jerusalem and it has always been a question whether Babylon would extirpate the New Jerusalem or the New Jerusalem bring about the fall of the Babylons. In the past and today the great corruption, the greatest vice, the greatest crime, the acme of selfish materialism are to be found in the city. But in the past and today the greatest generosity of time, energy and money, the greatest unselfish devotion to good causes, and the most aggressive and noblest courage are to be found in our cities. Birmingham, Chicago, Los Angeles, Toledo, Perth Amboy, Worcester, Savannah and Seattle, and all the rest of our cities, large and small have aspects that remind us of Hell, but they are also full of the glory of God pointing us to Heaven. The story of each of our cities is a 'tale of two cities,' a city of destruction and a city of redemption. In the opening chapters of the Bible we read that the first city was built by a murderer. In its closing pages we find portrayed a glorious city as a fitting type of civilization perfected. In each age and in each city the city of Destruction is waiting to be supplanted by the New Jerusalem."

—*Man and God in the City*

An Unforgettable Character

FAREEDA, THE ONE AND ONLY

By MRS. M. C. McFEETERS, now deceased, former Missionary to Egypt

THE first time I saw Fareeda she was lying on a straw pallet in her bare village home, with her tiny three-day-old baby beside her. We counted sixteen pieces in the little dress she had made him that resembled a patchwork quilt. Two other children, a boy of four and a girl of three were playing about. Mrs. Hickman was introducing two of us short-term teachers* to the women of the Willadia church, and Fareeda's was the first home we entered.

At Mrs. Hickman's request she told us the story of an experience that had been the turning point in her life, a Vision, she called it. In it she saw Christ with hands bleeding, and came to realize that it was a sin which she had committed that very day, in stealing a knife from a neighbor, that had caused his hands to bleed afresh. From that day on her religion was joined to daily living. Her Vision had brought to her the realization that our sins bring pain to Christ.

We short-termers were intrigued by the tiny baby, and as the following day was a holiday, we spent it shopping and sewing to make him what we felt was a proper layette. Fareeda was, of course, delighted, and this was the beginning of a life-long friendship.

The following year Fareeda welcomed us to her home to hold a Sabbath School for neighbor children. The first day at the close of the lesson, we gave out cards. Not yet knowing the faces of the children we must have given card after card to the same child. Next time, Fareeda planted herself firmly in the door and as each child received his card, out he went and no re-entrance.

Eight years passed from those short-term days before I saw Fareeda again. By that time her family was complete—four boys and the one little daughter.

Her successful struggle to educate her four sons would make a tale in itself. But for Kamela, the daughter, I could not persuade her that education mattered. Kamela would marry. Why bother whether she could read and write? I begged her (herself) to learn to read along with her youngest son, but got no response. None of the other church women of her age could read. Why should she?

But though illiterate, she had three outstanding talents that she used for her Master — deep faith, power in prayer, and the ability to remember and retell Bible stories in a way that made them come alive.

These three gifts she used for her family as she gathered the children about her at night, told them a Bible story, taught them to respect Bible verses, and pray.

Her faith was simple and childlike. One day at the women's meeting the evangelist was trying to get the women to promise money for the church. The pledges were small — one-half piaster, one piaster, two milliemes. Fareeda was ashamed because she knew that most of these women were promising far less than they could afford to give. When her turn came she said, "I'll give five piasters." After that the pledges were better. As she left the church she prayed, "O, Lord, you know I don't have the

*The other short-termer was Frances McDougall, now Mrs. Joseph Maxwell, who later served with her doctor husband both in the Sudan and in Abyssinia. Two of their daughters are in our mission fields, Jean in the Sudan, recently married, and Martha in Ethiopia. The other daughter, Ellen, is with her husband, Ted Bolton, Business Manager for the Easter Gospel Crusade in Tokyo, Japan.

Mrs. McFeeters (nee Elma Taylor), daughter of a Covenanter manse, East Craftsbury, Vt., attended nearby academy, then Geneva College, Pa., where she met Mr. McFeeters. After he had spent a short-term of service in Assiut College, during which time she taught in Craftsbury Academy, they were married, lived in the USA for six years, then accepted career appointment to Egypt. She did some short-term work, cared for the three daughters and worked on a mission temperance committee in cooperation with the WCTU. Among publications she authored is the true story of Dr. Hilmy, a copy of which may be available from Dr. McFeeters. It appeared some months ago in "The Women's Missionary Magazine." Retirement came in 1952 with the attendant enjoyment of homeland friends until her call to her heavenly home (See Temperance Dept.)

five piasters I have promised to give to the church. Please help me to find it." Arriving at home, she had to move some corn shocks about on the roof, to get fuel to cook her dinner, and uncovered a five-piaster piece. Quickly she called her youngest, "Mishael, God has given us five piasters for the pastor. Run quickly and give it to him."

At times of death neighbors and friends gather with the women of the bereaved family to mourn and wail with them. Fareeda was faithful in attendance at such times, but not to join in the wailing. She would quiet the women with Bible stories and prayer. On one such occasion a Muslim woman, Um Zeinab, was much impressed by the story of the raising of Lazarus which Fareeda had told with great vividness. A few days later Zeinab was taken very ill, and Fareeda went to call. She found Um Zeinab (Mother of Zeinab) despairing of the daughter's life. Remembering Fareeda's prayers at the mourning she said to her, "You believe in prayer, don't you?"

"Yes," said Fareeda. "I believe in prayer."

"And you think that when you pray God hears and answers."

"I know that He hears and answers" said Fareeda with confidence.

"Then," said Um Zeinab, "pray for my daughter, and if your God hears your prayers, and spares her life, she and I will come to church and listen."

Fareeda went home and spent all the rest of that day in fasting and prayer. God heard her prayer, and when Zeinab was fully recovered in health she and her mother kept the promise made in distress, and began to come to church regularly. The mother especially showed signs of a changed life, and when the husband was moved to another city, they transferred their attendance to the nearest church. Pray God that His work of Grace may bear fruit in their hearts.

For me, it was a spiritual experience to hear Fareeda pray. You could almost feel God listening, as in simple confident words, she told Him of physical needs, and of her desires for spiritual life for herself and her neighbors, sometimes bending over till she touched her forehead to the ground in her earnestness. On occasions when there was a Day of Prayer for the whole congregation, she would join her prayers with those of the male members of the congregation, a thing seldom done in Egyptian churches.

It was a happy day when I sat beside her in the Willadia church and saw three of her own children, and two others, taken into full church membership through her influence.

This testimony from the mouth of an eleven-year old girl, the playmate of Fareeda's granddaughter, five years after she had entered the Heavenly Home, is noteworthy: "Awatif's grandmother, Sitt Fareeda, was a very good woman." What a joy it will be to meet her in glory!

THE "BOOK NOOK"

DIG OR DIE, BROTHER HYDE

Harper & Bros., Publishers. $3.00.

The autobiography of a young Canadian preacher who began his life work preaching in the Dakota Territory, U. S. A. This heart-warming and inspiring story, moving the reader from laughter to tears, depicts the seventy years Brother Hyde spent in the service of the Lord, spanning the great period of American Protestantism from the days of the circuit rider to the big city church of our time.

Dig or Die, Brother Hyde, is a good easy-to-read book to review or circulate during study periods on Home Mission topics.

THE CHRISTIAN WORLD MISSION IN OUR DAY

By Kenneth Scott Latourette

Harper & Bros., 192 pages. $2.50.

Powerful enemies, old and new, confront the Church which today, for the first time in history, may be called global. We are living in a world of change. What is the Gospel doing? To what extent and in what direction can the Church modify present and future developments? What is the status of the Church in mission lands? Few books provide so carefully-considered and wise answers to these vital questions as this one written by Christendom's outstanding missionary statesman and church historian.

L. to R.: Dr. Joseph Hopkins, Mary Amberson, Janet Dumbaugh, Margaret Mattingly, Mrs. J. Hopkins, Elizabeth McQuilkin.

WESTMINSTER STUDENTS VISIT HOME MISSIONS

By VERNON WANTY, Public Relations, Westminster College, New Wilmington, Pa., as told by Dr. Joseph Hopkins

At about one o'clock on a recent Thursday afternoon a ranch wagon stopped alongside the Old Main administration building of Westminster College. Bags were loaded, and a few minutes later four students and a faculty member and his wife were ready to move off to Ezel, Kentucky.

Each student had expressed interest in Christian Service careers, and wanted to see something of the United Presbyterian Church's home mission work. They were Elizabeth McQuilkin, senior from Dallas, Pa.; Margaret Mattingly, junior from Washington, D.C., and a member of the River Road U. P. Church there; Mary Amberson, sophomore from Laurel, Md.; Janet Dumbaugh, sophomore, a member of the First U. P. Church in Butler. They were accompanied by Dr. and Mrs. Joseph Hopkins.

A speedy but pleasant trip brought the group to Ezel shortly after 10 o'clock that night. They met the school superintendent's wife, Mrs. William Heagen, and later found Mr. Heagen still at work in the administration building. Two of the party were boarded at the "Cottage," and the remainder were installed as guests with Mrs. Hulick, gracious hostess of the "Teacher's Home."

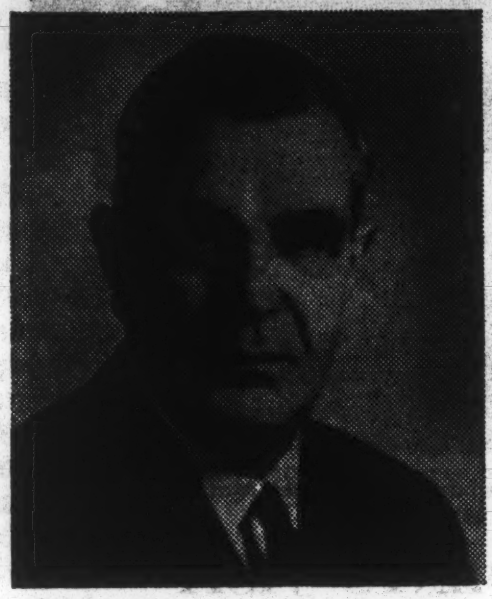
Breakfast was at 6:30, prepared and served by the ageless Mrs. Gilley. Immediately afterwards, the group visited the "Clothes Room," and saw the miscellany of clothing mailed in by numerous church groups and individuals. A large crowd of needy-looking men and women waited in the rain. When the doors opened, they rushed in to fill their clothing needs at prices they could afford.

At 8 o'clock, the Reverend Mr. Haines, pastor of the local United Presbyterian Church, escorted the group to the gymnasium where Dr. Hopkins spoke to high school students assembled for morning chapel. Then followed a tour of the high school, guided by Mr. Heagen, who en route introduced the visitors to faculty members. All the teachers have a man-size job, especially the

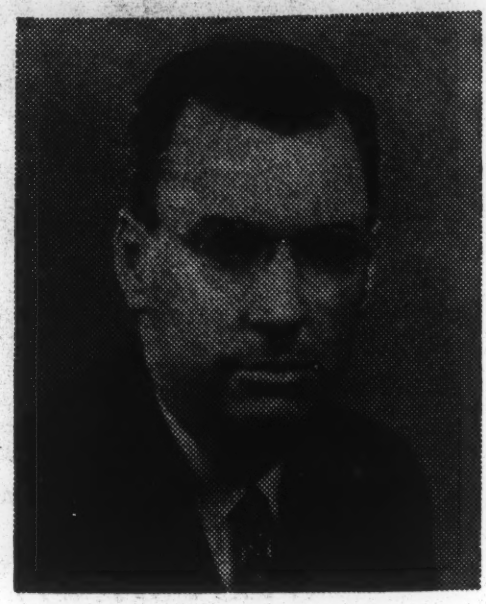
Continued on page 26

A BRIEF HISTORY OF PITTSBURGH-XENIA THEOLOGICAL SEMINARY

By REV ADDISON H. LEITCH, Ph.D., D.D., Dean, Pittsburgh-Xenia Theological Seminary



Dr. George A. Long, President of Pittsburgh-Xenia Theological Seminary (Left)



Dr. Addison H. Leitch, Dean and President-Elect of the Seminary (Right)

AN understanding of the history of the Pittsburgh-Xenia Seminary requires attention to the history of the United Presbyterian Church, a church created by the union in 1858 of the Associate Presbyterian and the Associate Reformed Presbyterian Churches. The Associate Church began in Scotland by the withdrawal of a small group from the Established Church on the grounds of unsound doctrine and tyranny in administration. Associate Presbyterianism began formally in America in 1753 when the mother church sent two ministers to labor among those who had migrated from Scotland and the North of Ireland. The work of Alexander Gallathy and Andrew Arnot was centered in southeastern Pennsylvania along the Susquehanna River where the people of their faith were most numerous. The "Associate Presbytery of Pennsylvania" was organized on November 2nd of 1753 and as the church prospered the "Associate Presbytery of New York" was created on May 20th of 1776.

First efforts toward formal theological education were in the Presbytery of New York where the instruction of Robert Aman was recognized in the ordination of one of his students in 1778. In the same year the Presbytery of Pennsylvania appointed John Smith of Lancaster County to direct theological studies, such studies at the time being private informal teaching by local pastors.

On October 31, 1782 another church of Scotch ancestry, the Reformed Church, united with the Associate Church to form the Associated Reformed Church, but there were many within the Associate Church who did not participate in this new union. It was the Presbytery of Pennsylvania of this continuing Associate Church which in April of 1794 laid the foundation of the institution which in unbroken history continues today in Pittsburgh-Xenia Theological Seminary. Dr. John Anderson, recently sent out from Scotland, was made professor of this original seminary, a man of whom it had been said "such a body of divinity had never before crossed the Atlantic." In 1792 John Anderson had become pastor of two congregations in Beaver County, Pennsylvania, near the Ohio line, congregations known then as Mill Creek

and Harmon's Creek, known now as Service and Frankfort.

This frontier location was chosen because Dr. Anderson wished to continue his pastorate along with his professorship and so the Seminary moved to him. In this adjustment to Anderson's wishes our forefathers chose more wisely perhaps than they knew, placing the Seminary in the flood of Scotch and Scotch-Irish migration to the West. Close to Dr. Anderson's manse there was erected a two-story log building with rough-hewn floors and clap-board roof. This building housed a library, a lecture room and a dormitory. The picture of this Seminary is perpetuated for us in the new Seminary seal, and a memorial stone stands on the site of the old log building.

For a quarter of a century, Dr. John Anderson fulfilled the requirements of his office with great fidelity until in 1819 he was forced to resign because of the infirmities of age, continuing however in his dual pastorate until his death in 1830. The Service Seminary under his direction was never large, the average registration being just six and the largest number enrolled never exceeded ten. However, this annual roll of graduates was sufficient for the needs of the denomination.

At the resignation of Dr. Anderson the Associate Synod established a new Seminary in Philadelphia and at the same time moved the Service Seminary to Canonsburg, Pennsylvania. In 1820 Dr. John Banks was elected Professor of the new Philadelphia Seminary and served from 1821 until his death in 1826. It was then decided that one Seminary was sufficient for the needs of the church and in 1828 the two seminaries were consolidated at Canonsburg. In the meantime James Ramsey, pastor of the Chartiers congregations in Canonsburg had been chosen to succeed Dr. John Anderson. He began his lectures in his country parsonage near Canonsburg and continued then in a new parsonage in Canonsburg itself. When the Philadelphia Seminary was united with the Canonsburg Seminary in 1828 Dr. Ramsey was made professor of the united seminary, which used the classroom space of Jefferson College until a building was erected in 1834.

In 1855 the Seminary moved again, this time to Xenia, Ohio, and again because of the election of a professor. Samuel Wilson, having been elected Professor of Hebrew and Didactic and Pastoral Theology, desired to continue his pastorate in Xenia, and so the seminary moved to him. This time, however, there was continuity in the faculty for the great Thomas Beveridge moved from the Canonsburg faculty to Xenia, finishing there in 1871 a total tenure of thirty-six years. In 1858 the union of the Associate Reformed Churches occurred and Xenia Seminary became "The United Presbyterian Seminary of Xenia." The roll of professors at Xenia Seminary during this sojourn in the Ohio town was a glory to the church. Dr. McNaugher writes of this period in our history, "The Xenia period in the life of the Seminary is memorable because of large accomplishment. The faculty was steadily replenished with men apt to teach and unhesitant and firm in their attachment to creedal truth. The students, as they came and went, received a well-rounded, constructive discipline that yielded ample ministerial furnishing. The cultured church community at Xenia added also to student privilege."

For reasons of geography and shifting population the Xenia Seminary was moved to St. Louis in 1920, still carrying the h o n o r e d name of "Xenia". There on an excellent site and in an excellent plant, the Seminary carried on for ten years. Although prospects seemed good and although progress was outstanding, the depression years brought financial difficulties to an insoluble crisis; the budget could not be maintained. Under the "Tyranny of circumstance", therefore, Xenia was forced to close its doors in 1930 to unite with

the sister seminary in Pittsburgh. It is to this Pittsburgh Seminary that we now turn our attention.

Whereas Xenia was an institution originally of Associate Church history, the Pittsburgh Seminary was a development in the life of the Associate Reformed Church. Since its beginning the union venture of the Associate Reformed Church had shown vigorous growth and by 1802 its General Synod had four sub-Synods New York, Pennsylvania, Scioto and the Carolinas. This General Synod founded the New York Seminary in 1805 with the great pulpit orator and scholar, Dr. John M. Mason as professor. This the third oldest Seminary in the United States continued until Dr. Mason's death when for financial reasons it had to suspend operations. In the meantime there was dissension in the Associate Reformed Synod which led to eventual disruption. During the period of re-alignment New York Synod withdrew from the General Synod and established Newburg Seminary which continued until 1878 after a brief, fruitful and somewhat arduous history. The income from Newburg Seminary Endowment Funds administered by the Synod of New York is contributed annually to the Pittsburgh-Xenia Seminary and their priceless collection of theological classics are now a part of our library.

With the disruption of the General Synod of the Associated Reformed Church the Scioto Synod of that General Synod became the Associate Reformed Synod of the West. Under the authority of this Synod a theological seminary was established in Pittsburgh, Pennsylvania, May 28, 1825. This Seminary began with three students and the first professor was Dr. Joseph Kerr, at the time of this election pastor of the St. Clair congregation (Mt. Lebanon). The seminary classes were held in Dr. Kerr's church. When Dr. Kerr died in 1829 the Rev. Mungo Dick filled the vacancy for two years, holding the sessions of the Seminary in his home in Circleville, Westmoreland County, Pennsylvania, although the official residence was still in Pittsburgh.

(*Continued next month*)

WESTMINSTER STUDENTS VISIT HOME MISSIONS

(Continued from Page 23)

first-grade teacher, Miss Jean Purdy of Detroit, Michigan, who teaches 59 first-graders in one room. Then, after a quick visit to the Ezel U. P. Church the group traveled the 15 miles to Frenchburg.

Here, Superintendent Arthur Gathman of Frenchburg and an elementary teacher, Miss Irene Hays, a 1952 graduate of Westminster, formed a welcoming committee. The visitors were impressed by the substantial buildings of the high school, and especially by the hospital on the campus. But most of all, they were touched by the high school students' warm welcome when Mr. Gathman introduced them at morning chapel.

After returning to Ezel in time for lunch, the group spent the afternoon touring along school bus routes, dotted with tiny dilapidated shacks and adjoining tobacco patches. This journey was climaxed by an expedition to "Brokeleg Falls," a veritable "Yosemite" on a smaller scale.

Dinner was ready when they returned to Ezel in the evening, and the group spent their last few hours visiting with the Glen Heltons, the Heagens, and teachers at the "Cottage."

Immediately following breakfast at 6:30 the next morning, the group left for New Wilmington, feeling that they had a lot of new friends, and that they knew much more about the fine work that the United Presbyterian Church is doing at Ezel and Frenchburg.

WOMEN IN CHRISTIAN EDUCATION

By BESSIE M. BURROWS, Christian Education Dept., Pittsburgh-Xenia Seminary

Place

SINCE the early part of the 19th century when the Bible school, the church's first and foremost education venture, took organized form in America, women have played an extremely important part in the Christian education work of the church. Numerically they have been at the front in: teaching church school classes, serving as vacation church school leaders, assisting with weekday clubs and classes, leading children's and youth choirs, and advising youth groups. The Christian church opened the door of educational service to women and found a ready response! This response has continued for more than a century. As the church has grown and awakened to its total educational task the number of women workers has not decreased but men also have been drawn in larger numbers to similar volunteer service in all age groups and areas. The cooperative Christian educational approach is wholesome. The church needs both women and men in its educational task. When Christ said, "Go . . . teach," he did not specify any particular group, women *or* men.

Just as the educational work of the church calls both women and men to important volunteer service, so its professional leadership in Christian education includes both women and men. During recent years great strides have been made in training professional workers for Christian education in churches, presbyteries, and synods and for teaching in home and foreign mission schools. As it was true in the early years of volunteer service for the church's educational work so it has been true in the beginning of professional training for Christian education — numerically, women are in front! The past decade has seen a great influx of women into this field of opportunity. Though until the present time women have served the field professionally in far greater numbers than the men, the men do have an important place in this profession.

Progress

The United Presbyterian Church took cognizance of the need and opportunity for trained Christian educational workers in 1947. The department of Christian Education of our Pittsburgh-Xenia Theological Seminary was established at that time. Now one of eight such professional schools accredited by the Association of Schools of Religious Education in America, the department has been steadily gaining a stronghold for its important work. This school within the seminary operates under a special Board of Advisors with a membership of fifteen. Three of this number are women. They are: Mrs. H. Ray Shear, Mrs. Thomas R. Sarver, and Mrs. H. Parker Smith. The advisory board is directly responsible to the Board of Directors and the Board of Trustees of the Pittsburgh-Xenia Theological Seminary. With this advisement and direction the department has looked to its important task of especially preparing young women for Christian education leadership. Along with this prime purpose it has advanced in its service to young men preparing for the ministry. A wide range of Christian education electives are now open to ministerial students to help them prepare for the complete work of the church.

As of May 1954 eighteen women have been graduated from the Christian education department. Fourteen of this number have given one or more years of service as directors of Christian education, educational assistants, or as teachers in home or foreign mission schools. Ten of them are serving in these areas at the present time. This record surpasses, in percentage, any known department of Christian education. In addition to these graduates, seventeen women have taken work in the department toward a degree to aid them in their

GIRLS IN CHRISTIAN EDUCATION DEPARTMENT

(L. to R.): Mildred R. Verhis, Mrs. Robert A. Rounce, Nancy J. Dietrich, Jean M. Tocher, M. Catharine Wayne, and Miss Bessie M. Burrows, Dean of Women and Associate Professor of Religious Education.

Christian education tasks, and many seminary students have elected the Christian education courses which are now available to them.

A recent survey was made giving us interesting facts concerning all who at the present time carry on a full-time basis the major responsibility for Christian education in United Presbyterian churches, presbyteries, or synods. Forty-seven people were found to be in such employ. Of this number 37 are women. Thirteen of the number hold M.R.E. or B.D. degrees from Pittsburgh-Xenia Theological Seminary. An additional six hold graduate degrees from other institutions. Twenty-four are graduates of one of our six United Presbyterian colleges. Eleven of the number have had caravaning or workcamp experience. The department of Christian education of our seminary now looks upon this group of 47 people as a Christian education fellowship. Staff members will endeavor to keep in touch with these workers and to plan for times of sharing in connection with denominational conferences and conventions. The possibilities for Christian education leadership in the United Presbyterian Church have been recognized. We are assured through requests which come to us that the doors will continue to open and that God will work mightily through this great avenue of service.

Possibilities

A recently prepared brochure which has been mailed to all United Presbyterian pastors and Christian education workers puts forth not only the possibilities for training but for service. The department of Christian education is qualified to grant a Master's Degree in Christian Education to those who fulfill the requirements of two years of study and practical work. A comprehensive group of courses in Christian education are taught by Dr. Gordon E. Jackson and Miss Bessie M. Burrows. In addition to these core courses students receive the benefit of study under all other members of the seminary faculty. Supervised field work is arranged for the first year of study and the solving of a practical problem in Christian education is developed in the form of a thesis during the second year. Of interest to all and testifying to the church's concern for educational leadership is the fact that there is no tuition fee or room rent for United Presbyterian students. A new feature for which we are grateful is the inclusion of a separate residence house for single women students on the fine new seminary campus.

The brochure to which we have referred includes other facts concerning possibilities of study and work in Christian education. Requests to:

The Department of Christian Education
Pittsburgh-Xenia Theological Seminary
616 N. Highland Avenue
Pittsburgh 6, Penna.

will supply you with copies of the brochure. Further information can be gleaned from the seminary's catalogue. Copies of the catalogue will also be sent upon request. Instructors in the department will be pleased to answer questions directed to them and to counsel with any who are contemplating the possibilities of Christian education work. The department is interested in contacting not only those who are now in high school and college and bear the qualifications for

Continued on page 61

THE MISSIONARY MAGAZINE AND SPIRITUAL GROWTH

By MRS. H. RAY SHEAR, Pittsburgh, Pa.

BUT grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." Thus Peter enjoins us. Life at its highest level was the goal of our Lord for Himself and for us. "I came that ye might have life and have it abundantly." When growth stops decay begins. This is as true in the spiritual as in the physical life. Life is God's gift but man must co-operate for its maintenance and growth.

How does the missionary magazine aid in spiritual growth? Let us return for a moment to the physical body to ask what are the important factors in its growth. They are, by common consent, pure air, food, exercise and warmth. Do we not see there a striking parallel in the contents of the magazine? It supplies all these elements which are essential to growth along spiritual lines.

The page entitled "A Little Time Apart" accompanied by prayer and the meditation which it suggests, furnishes one the inspiration — the in-breathing — the atmosphere — for the day and the task. Some one has said, "The nurse of full-grown souls is solitude."

Then we find the missionary magazine a veritable store-house of food for spiritual growth. It is our chronicle of missionary endeavor for the whole church. These missionary facts are so vital, who can afford to lose the benefit to be derived from them? Sometimes it seems a mistake to call it *The Women's Missionary Magazine* (now *Missionary Horizons*),* when there are so many homes in which the men read it even before the women have an opportunity. No United Presbyterian pastor is thoroughly equipped along missionary lines without an acquaintance with this magazine.

Bible facts and truths are of greatest importance to our spiritual lives. In the magazine articles we see those facts and truths at work in the lives of men and women, accomplishing things for God's kingdom, effective in the lives of believers. By faithful assimilation of this knowledge we become familiar with the names of people and of places in India, Egypt, Sudan and Ethiopia. The familiarity leads to a personal interest and concern. It becomes nourishment for our souls. These vital facts of missionary success strengthen us for our task here in the homeland.

The parallel between the physical and spiritual holds good in the matter of exercise. The muscle or organ which is unused, inactive, soon becomes less able to do. God is a being of action. We are created "unto good works." "Go ye — —"; "Greater things than these shall ye do"; "Whosoever heareth these sayings of mine and doeth them not—." All these and similar injunctions are watchwords of the Christian faith. They are based upon an eternal principle which deals with energy, exercise, power and progress. Yes, the spiritual life of man needs exercise. But how can the magazine help us here? Well, it acts as a goad to some of us who are prone to sit down on the job sometimes, discouraged and wondering if it is worth while. Through the columns of the magazine we are introduced to some character, who, in spite of an impoverished background, in spite of limitations and in spite of persecutions, is accomplishing great things for the Master, because his life has been transformed by the power of Jesus Christ. With a prayer on our lips, asking forgiveness for our own inactivity, we rise to renewed effort. Can we, who have so many blessings and privileges, afford to be idle in the

Continued on Inside Back Cover

Reprinted from October, 1935, The Women's Missionary Magazine. Mrs. Shear has been WGMS Treasurer since 1949.

*Editor's note.

A "GOAT LETTER"

Dear Friends,

Since March 13th when the Swiss goats arrived in Assiut, I've been wanting to write a "goat letter." The goat idea is thrilling to us for several reasons and we wish to share them with you.

It has been one of the major aims of the Agricultural department for several years to introduce better milk goats into Egypt. Few peasants are able to own a cow, but it is possible for most to own a few sheep and goats. The goats that are kept now are for meat production gained from the kid crop. Since goats have not been selected for milk production they do not give enough milk for their kids and the family of the owner.

When we wrote up the program for Rural Livestock Improvement, to be submitted to the Ford Foundation, one of the things that we felt had the most promise was milk goat improvement. The goat importation from Switzerland consisted of forty-nine goats representing three prominent breeds, Saanen, Toggenburg and the Chamoise. Since Egypt is a long way from Switzerland, we had to ask help from several sources. We first corresponded with Heifer's Incorporated about receiving some goats from America. It was impossible to obtain these because of high transportation costs from the States, but Heifer's Project Inc. generously offered to purchase the goats for us in Switzerland. The Ford Foundation Grant made possible the transportation from Switzerland to Egypt. The World Council of Churches office in Geneva made the purchase and travel arrangements for the shipment by request of Heifers Inc. The Swiss Government was very cooperative and even sent a goat expert along with the goats to Assiut. We sent from here Otis Rowe, one of our World Neighbor's Team, to Geneva to bring them back by rail, boat and truck. I went down to Alexandria to help clear them through customs and quarantine, and then we had a long rough trip by truck back to Assiut. The goats were nearly all heavy with kid but we only had one casualty of a kid born on the road. The cooperation of all these agencies in this one project is a wonderful example of what can be done by those interested in the same need.

The needs are numerous but we have to try to meet them one at a time. Milk to drink is nearly unheard of in the villages of Egypt. The cost is prohibitive and then folks simply don't know the nutritive value of milk. A good milk goat will produce about three thousand pounds of milk a year and this is as much, and more in many cases, then the native cow will produce. Of course, along with the introduction of better blood it is also necessary to teach these new owners of improved stock how to feed for maximum production. Their present feed system for livestock and themselves is to feed just enough to sustain life.

When I left for Alexandria to meet the goat shipment, I left Dot with the two little girls and also two incubators in the cellar filled with nine hundred duck eggs. You may have an idea what is involved in incubating eggs which include turning twice a day, sprinkling once, and checking the temperature about four times, etc. When we arrived with the goats, I found that Dot and both girls had been sick at the same time, and one of the incubators was acting up. It is times like this that we fall back heavily on other mission families like the Skellies and Nolins.

The original purchase of goats was forty-nine, but by the time they reached Genoa, twins were born. On arriving at Assiut their number had increased to fifty-six. The present number is sixty-three.

Sincerely,

The Turnbulls, Assiut, Egypt

for MEN ONLY!

Submitted by DANIEL D. WOLFE

UNITED PRESBYTERIAN MEN

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15

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UNITED PRESBYTERIAN MEN

*

at

Spring Mill Inn, Mitchell, Indiana

our theme

"... NOT MY WILL, BUT THINE ..."

—Luke 22:42

For details and registration information

write to:

DAN WOLFE, Executive Secretary

Department of Men's Work

209 Ninth Street

Pittsburgh 22, Pa.

Daniel D. Wolfe

THE BIBLE IN EV Y

Released by The ican

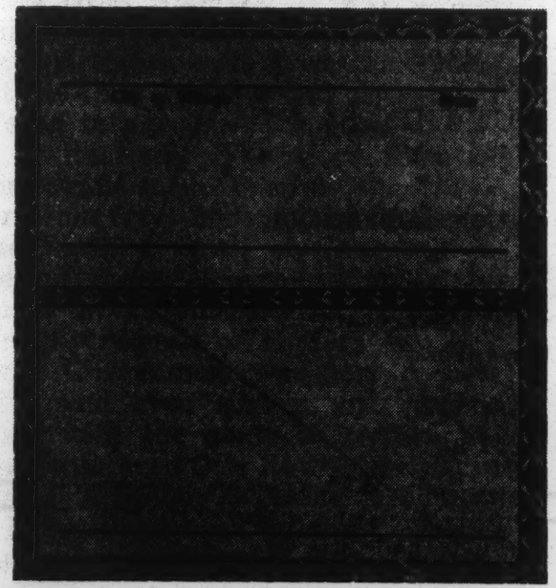
This goal, designed to give each man on earth a Bible which he can read in his native language, is so rapidly nearing its objective it is difficult to realize that most of the progress in translations has been made in comparatively recent years.

Today, the Bible—or at least one Book—has been translated and published into 1,077 languages and dialects. This includes 200 whole Bible translations, 257 complete Testament translations, and 620 whole Books.

Despite these truly amazing strides, there is still a long way to go, for at least another 1,000 languages await translations.

Five hundred years ago when Gutenberg completed the first printing of the Bible from movable type, only 33 translations existed. The invention of modern printing greatly stimulated the translators, yet in 1804, three and a half centuries, only 71 languages and dialects had seen some printed portion of the Bible.

In that year was founded the British & Foreign Bible Society, first of the great national Bible Societies. Within a dozen years thereafter, the American Bible Society was organized on this side of the Atlantic, and quickly the number of translations spiraled upward. The pace has been picking up steadily.



Name-space in "The World Good Will Book"

Translators have worked among people who have been touched by civilization as well as in strange lands, among folk entirely illiterate, among people whose language has never been reduced to written form. The translator has been described as phonetician, lexicographer, grammarian, teacher and minister, all in one. In some remote places the natives have called them "white-men-who-carry-a-book-who-pester-us-with-questions."

Often it takes translators years to master a single language. Endless hours are spent listening to, and transcribing folk tales and conversations. Many of the languages with which they have worked are complicated beyond belief. For example, in the Quechua language, spoken by Indians in the Andes, "ca" means grindstone, "c'a" means better, "ka" means if, "k'a" means boy. All sound alike, even look alike, yet all have entirely different meanings.

Since mistakes inevitably occur, due to a translator's misunderstanding of idioms, sounds or grammar, first translations occasionally have meanings which were not intended. The Bible Societies therefore issue tentative editions. One translator, working on an Eskimo dialect, found he had rendered "nation shall rise up against nation" by "a pair of snowshoes shall rise up against a pair of snowshoes." The difference was a single letter in a 17-letter word. In a Solomon Island translation, the phrase, "the wild asses quench their thirst" was later found to mean, "the cannibal pigs drink water to stop hiccoughs."

Among many people in India the conception arose that God was a blu-

Y MAN'S TONGUE

ican Bible Society

ish Being because the first word of the phrase, "heavenly Father" was taken to mean, "having the color of the sky."

One group of Indians in Latin America held a disdainful opinion of Paul because they read in one of the tentative translations that the Apostle talked of "leading a wife around like an ox." The translator had overlooked the right word "to lead around like an unruly animal."

Today's needs are probably more urgent than ever before in history. Millions of people in the Far East, the Middle East, Latin America, are eagerly awaiting shipments of Bibles. Even in the United States, tens of thousands of people are without Bibles, and all over Europe Bibles are as eagerly sought as food and shelter.

To help meet these needs, the United Bible Societies are now engaged in a two-fold project. It is 150 years since the British & Foreign Bible Society was launched, and the Jubilee is being celebrated throughout the world.

As part of the far-flung celebration, the United Bible Societies have united in sponsorship of a "World Good Will Book," which will be a compilation of signatures of people who have made a contribution of a single dollar or more to a special fund to make Scriptures available wherever wanted, wherever needed, throughout the world.

Each national society will collect its own signatures. The pages will be sent to the United States for binding when the campaign has been completed. Thereafter the "World Good Will Book" will be displayed in principal cities throughout the world, and then lent for one year to each of the participating Societies.

The goal which the United Bible Societies have set for themselves is an increase in distribution from 20 million volumes annually—their present distribution—to 25 million in 1954 and to 50 million Bibles annually by 1960. Of the 25,000,000 volumes of Scriptures which the United Bible Societies plan to distribute during 1954, the American Bible Society hopes to distribute 13,000,000.

To help achieve this record-shattering goal, the American Bible Society has adopted the largest budget in its 138-year-old history. The ABS budget will exceed $4,000,000 for the first time.

The success of the program depends in great measure on voluntary donations from the public which are being sought through the "World Good Will Book."

"By signing their names in the pages of this book, people will be giving testimony to their love for the Bible, their faith in its teachings and their desire to share the Bible with others," said the Rev. Dr. Robert T. Taylor, general secretary of the American Bible Society. He has described the "World Good Will Book" as "one of the greatest mass statements of faith in human history."

The "World Good Will Book" Poster

NEWS FROM AFAR

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

AS TOLD TO ME BY KEIS GIDADA

Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.—Gen. 50:20.

We were driving along absurdly happy in the face of the trouble we were supposed to be in—Keis Gidada and Aytannie and Erassa and I. One song followed another ringing through the valleys and coffee groves. "The Lord is wonderful," someone said. "He makes everything to praise Him."

"Yes," said Keis Gidada, "He brings good out of evil everytime. I know many stories about that."

"Tell us," we begged. "Please, tell us."

"You already know one story how three years ago we began to go to the government offices about the persecution which came to the churches. Our friends know the trouble we had. While all churches were praying and I was going back and forth to the offices I had an accident. I fell down and was injured. Gutuma and Mr. Russell took me to Heile Selassie hospital where the doctors operated immediately. There I was sick for two months. On the evening of last February 17th His Majesty came to visit the sick. I had tried to see him for a long time, but I had failed. Now he himself came to my bed. Instead of telling him about my sickness I told him about our other "sickness" in the church. He answered and said that he would finish this case right away. And he did. After five days his order was given to the ministry to finish all of the trouble. God used my sickness to answer His people's prayer. After that my sickness was not as a sickness to me. It made me very happy."

"The Lord makes all things work together for good. Did He do more for you?"

"Yes, it seemed a very evil thing when twenty-five of us were put in prison because of the Gospel work. When we entered the prison doors the guard begged me to be careful and not shout and preach as some other Christians had done. I said, 'Never mind. I will not cause trouble.' So we Christians gathered together that evening and talked about what we should do. Let us pray and sing together, we said, and so we did. We sang, praising our Lord Jesus, and our hearts were happy. Some of the other prisoners heard us and the next day they came one by one saying, 'Why don't you tell us the Gospel?'

"And so we preached every evening to those who were free to come into our room. In the daytime many others could talk with us in the yard. The police were afraid to give us permission to worship all together on the Lord's Day, but we said, 'Do not be afraid. Your work is to guard our bodies that we do not run away. No one can guard another man's mouth.' So we had a small worship time, and the guards came and listened. Then they went to all of the prisoners and advised them to be quiet at the worship hour and to come and listen, and to be good men. Then all of the prisoners worshiped the Lord with us. Oh, it was good. We had a larger church service inside of the prison than we had had outside.

"There was in that prison one man who had killed another in a fight. He had caused us much trouble in the country beyond Sayo, and now that he was with me in prison I was afraid that he would trouble us again. But he came quietly to the worship place

week by week and listened. Often he wept as he listened. One day he came to me and said, 'I want to be with you in prayer and in preaching the Gospel.' "

" 'But you were persecuting us before,' I said to him.

" 'Yes, it is true, but now the Lord has called you from your work and put you in prison; and the Lord has brought me to prison, and here I have heard the Gospel. In the night the Lord helped me to believe, and now I want to preach His Gospel.'

"For two days I taught him carefully, and on the following Lord's Day he confessed his sin before all of the prisoners and told them he now accepted Jesus Christ as his Saviour. He studied God's Word every day and later he himself preached to the prisoners. Now he has been set free and he is an evangelist for the Lord Jesus. What a great good thing the Lord brought out of evil."

"Oh, we know what He had done. It is wonderful. And what about the church itself. What good did He bring to it?"

"Well, in our elders' meeting I used to say, 'We must send missionaries out to other places. We know the gospel. We must teach others.'

"But our elders always said, 'No, we have not finished our work here. Until we finish here we cannot send pastors to other places.' And they quarreled with me.

"Then evil came to our church. The doors were closed and we could not worship all together any more. The elders called me and said I must go to Addis Ababa and plead for them. But I said, 'How is this? Will you send a pastor away now. You said your work is not finished here. Will you send me away then.' They said I must go, but I made excuses. I asked who would care for me. I am a blind man. How could I go?'

"They said, 'We will send you money. You will go for us and we shall care for you.' So I went and they sent me money for my food and they cared for my family. I became their missionary.

"In Addis Ababa the church was almost to die. There was no pastor and the elders all neglected their work. Most of the believers had gone away. Only a few were left. The Lord helped me to talk with them and to advise them and to pray and to preach, and one by one some of the believers came back. Then new ones came. The church began to grow again and there was much joy. A man who cannot read nor write spoke to me about this yesterday. He said, 'I know why you went to Addis Ababa. It was not just to plead for the closed churches. You went because you did not go out from Sayo for a long time to preach the gospel. The Lord Jesus Knows.' I smiled for I knew, too. Yes, the Lord has many ways of doing His work. He can cause an evil thing to do His good work. He caused the saved ones to go and send, and He caused the lost to come, all because of a court case. He is wonderful."

Marguerite Lienard

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

OUR WEDDING

Jean Maxwell writes concerning her marriage to Gordon Heighley Marshall of the Missionary Aviation Fellowship:

DATE — February 27, 1954, the first day of the South Sudan Association meeting at Nasir. This fulfilled my desire to have my American Mission friends at the wedding.

FAMILY: The only possible member of either of our families who might attend the wedding was my sister Martha who serves in the hospital at Sayo, Ethiopia. By the generosity of members of Sayo station and the provision of the Lord for travel means, not only she, but Mary Nell Harper, came. So we had "family" at the wedding. We also had all

of our Nasir family in the wedding or closely connected with it. Mac Roy gave me away, Mrs. Roy played the organ most beautifully, Miss Huffman decorated the church with her flowers which she had watered for weeks especially for the occasion, Charles Jordan was in charge of all ushering, Mrs. Jordan made my veil, and my "sisters" Mary Smith, Marian Farquhar and Amy Te Selle, along with the Robert Gordons attended to everything else.

TRANSPORTATION: Since this was a MAF wedding I knew that the matter of transportation would be by air, and so it was.

GUESTS: I had wanted to invite all the folks I really wanted to come and it worked out that we had room and food enough for even the unexpected guest, like a whole crowd of merchant women whom I was delighted to see but had not dreamed would come.

THE CEREMONY: Lowrie Anderson performed the ceremony. Both Gordon and I were calm enough throughout the entire ceremony to enjoy it, and to be very conscious of its beauty and deep significance.

Mr. and Mrs. Gordon Heighley Marshall

THE HONEYMOON: Pokwo seemed the ideal place. When we approached the Hoekstras on the subject they gave us a hearty welcome, even fixing up Joan Yilek's little dream of a house complete with everything.

THE ENDING: We praise the Lord that He gave us to each other and continually blesses us.

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

EGYPT'S FIRST MISSIONARY TO SUDAN

IT is about five years ago that the call came to the Synod of the Nile to send a missionary to the South Sudan. This call came through Dr. J. L. Anderson of the American Mission there. The call was welcomed by the Synod, and it was decided to send a young Egyptian minister to serve in that field. Our Church felt under obligation to undertake this task. It is indebted to God for His glorious salvation, and for sending to us those who came here many years ago to labor in the Nile Valley as missionaries in the Church here. Our Egyptian Church felt the obligation to pay that debt by serving in some other land, and a part of it should be paid by work in the Southern Sudan.

It has taken the Committee of Synod quite a long time to prepare for this new work. We had to prepare the minds of the Church people; to find the man who would go to the South Sudan; and to secure the funds to support this work. We tried to present to the Church a clear picture of its responsibility in this matter. The whole subject was laid on us as a burden of prayer, and particularly that we might know God's will regarding the man who should be sent. Through these past years we have been looking for the man who was

willing to say. "Here am I; send me."

The man himself had not faced up to this choice although he had thought about the possibility of serving the Lord in the South Sudan while he was a student in the Seminary. But God challenged a group of our young ministers with this idea to see if they were willing to give their lives to work as missionaries in distant lands. One of these young men was Rev. Suwailim Sidhom, and after he had prayed about the matter he said that he was willing to serve the Lord wherever He wanted him. Rev. Suwailim is now our first missionary to the South Sudan, and the word of his appointment was the most encouraging news the Church has ever heard. Many encouraging letters have come to our Committee from different congregations and local groups expressing their support for this new project. Our missionary is now working in Doleib Hill near Malakal with the American missionaries among the Shilluk tribal people. We trust that he is the first of a group of missionaries to that field from Egypt, for we know that it is important for the spiritual life of the Church here to send some of its sons out into this wider field of service.

It is important to know how the Church in Egypt is trying to deal with its task. This Church has the burden of its own home missionary work. It carries the responsibility of reaching out to the Muslims among whom we live, and of holding on to those who would deny the faith of their fathers. Yet the work of supporting the new missionary is a matter on the hearts of all. Almost all of our congregations are giving something toward his support, and we want to back him up as he labors there for the salvation of souls. We pray for him in every church. Even the small children have brought their gifts for the missionary in the South Sudan. Our Women's Missionary Societies are giving for this work. In July 1953 at a Conference for Egyptian ministers one of the members of the Sudan Committee spoke earnestly about the work as he had seen it carried on among the heathen tribes of the South Sudan and stressed the need for Egyptian workers. As a result of his message the Spirit of God moved those present to subscribe about L.E. 300 for the support of this work.

We believe that we have made a good beginning, and we hope that the day will come when we shall have many missionaries. We are thrilled to receive good news from our missionary there, and such news stimulates many hearts to give to the work of the Lord. —*Yousef Tanious*

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

CHILDREN, TOO, PRAY

Sialkot Convention met again the last week of September at our Christian Training Institute, Sialkot. Representatives of some eight Churches and Missions were included in the great crowds that gathered with much enthusiasm. On the Saturday night it was the largest congregation in the history of Sialkot Convention, when 1,072 in the children's meeting, added to the crowd in the big tent, made a total of 4,500.

One outstanding feature of the Convention and one of the deepest secrets of God's continued working in our midst lies in the Prayer Rooms for men and women, in both of which prayer went up 24 hours a day throughout the Convention, sometimes by twos or threes, sometimes in crowds even from two to four o'clock in the morning. Many spiritual victories were won in those rooms.

Last year I was alone in the Prayer Room during one of the late afternoon meetings when a few children came to the door, saying, "We want to pray too." They were from among the hundreds who attended the morning classes and the evening meetings

that are especially arranged for children, I called this small group into the room and soon had about 30 of them praying.

Out of that experience came one of Sialkot Convention's new features this year, when a room was set aside for a Children's Prayer Room, and an hour set morning, noon, and evening, when they, too, could gather to pray with the help of selected leaders. Boys and girls came by the dozen, and sometimes the hour lengthened into two or three. More than one adult heart was touched as they passed by the door and saw little ones bowed with their faces to the floor in Panjabi fashion, praying for blessing in the Convention, for salvation for the unsaved (big and small) and for the Muslim children who throng to their night meeting. Truly, "A little child shall lead them."

Frances E. Brown

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

WHAT, HOW, WHERE

The WHAT to teach in the North Sudan is very simple; the old familiar songs confirm my message to a people who, unknowing, hunger and thirst for the knowledge which if they hear and accept will mean their salvation. "I've a Story to tell to the Nations"—"Jesus, the same yesterday, to-day and forever"—"He did not come to judge the world; He did not come to blame; He did not only come to seek. It was to *save* He came." "Red and Yellow, Black and White, all are precious in His sight." Jesus died for all the people of the world.

The HOW is not difficult. The immediate need is easily introduced through the "Wordless Book" which never seems to fail to arouse interest and is easy to understand. In one hut-home I introduced it to four Arabs. The two men, giants in appearance, just drank in the news that there is but one way through which all men fell and that likewise there is but one God and loving Father dealing with all men alike and that He chose to save His people through His beloved Son, who taking our guilt upon Him, died that He might present us without guilt before God on that Great Day. At the end of the story they agreed that they had never heard anything so wonderful and that they were Arabs and would not forget.

The long view is to teach people to read. We have been using Dr. Frank Laubach's method for teaching adults to read. It is not miracle speed but it is surely simplified and women learn more quickly. It is our aim that men and women get into their possession the word of God so that they can read it for themselves. We do not seem able to impress upon our pupils to love their sisters in like need but should we have tried? Dr. Laubach's original hope to get all to read was for that goal among the illiterate Christians who had the love of Jesus in their hearts and therefore loved their neighbors and could carry out the method of "Each One Teach One" until all could read.

But we work among a people who are not interested in their neighbors and feel rather that they do not want the next person to know quite all that they know. Also, each one wants the personal touch of the missionary. Often in groups after some have learned the first ten letters, which are the tools for many words, they immediately know how to read. I often ask the more advanced pupils to help their newer sisters but unless I have gone over with them the same lesson they will not be satisfied to go on home considering that they have had a lesson. They have little regard for their own.

However, there are difficulties in the HOW. There is the frequent student with children and a house, the sick in the family, the long trips daily to the market, the water to be carried from a long distance, the

dozens of guests that seem to be always about and in whose behalf the wife goes all out to entertain them and to cook for them far beyond what she can afford. This means that she is inevitably irregular in taking her lessons and she lags behind her more fortunate neighbor who perhaps has less interruptions and advances more quickly in her lessons.

Often some of the most eager will say to me, "Lady, why bother with me, don't you see that I have no mind to study as do others?" But oh, what joy when once she is able to put three letters together and she finally pronounces a word she immediately recognizes! Her face lights up and she looks at the teacher and smiles, pleased with her accomplishment. That encourages her and she plods on. The devil is ever present to discourage the teacher too; when often the lesson has been repeated several times and several days, I am tempted to think that what the pupil has said may be true after all. Then I am reminded of God's infinite patience with me and with shame I breathe a wee prayer for "more love for Thee, Oh, Christ, more love for Thee." He seems to be just around the corner and never fails to hear. Isn't God's love wonderful!

The WHERE I find my pupils seems to be just everywhere. But these, though some have come to us through the tireless praying people over the world, have to be sought out. They do not flock to us to hear what the stranger has to tell them; they rather regard us with suspicion and are afraid. So, we must go out and seek them.

One is comforted by the words of Jesus who realized that He had other sheep than His Jewish family. Those, too, He had to go out to seek so that He could save them. He longed that all might know Him and come to believe in His message. But they would not come and He had to go seeking.

We seek through the villages where some have allowed us to come into their homes. The neighbors often come through curiosity and stay to hear, then ask us to go to them. Then some pupils move away just about the time that the teacher is most encouraged about their progress and she grieves about their transfer or their change of village She soon learns that God has planted them in a new locality to acquaint others and give the teacher a new opening in a new locality.

We find men, prisoners, going to and from their work and how glad they are to hear that we are all prisoners and that only Jesus yearns to set us free. How gladly they listen as teacher and pupil pause by the way sitting on a nice sandy spot on the way home.

There are people everywhere; one waits for a handle to be put onto a garden rake and along comes someone who is eager to talk to a stranger and off we go, God opening up the way for His message. We find poor friends coming to ask alms of the church-goers. How easy it would be to throw to them a few pennies, but they are there perhaps God-sent and they need to hear God's message. We sit and talk after the church service is over. Friends come to our houses to visit.

"Why are you here in this desert country?" they ask.

To answer is to tell them the Gospel story. And so goes on the ministry among the well. Then, what a lot of opportunities among the many who are ill! When they become well of body, there is always the far greater need to be introduced—the need of their souls!

We go into huts of very fine women whose men need help in feeding the families. Some are able to find sewing through which they help. Few are willing to go out and serve. By far most of them stay at home and make native beer to supplement the family larder. Unless I can find a substitute for this lucrative business how can I condemn it? How we need the wisdom that comes from above!

Frances Turk

Editorials

SHOWER—*MISSIONARY HORIZONS*

You say it rained in Nampa?
Yes, it did on the twelfth of June;
Subscriptions came down as raindrops,
To an old familiar tune.

Jewel boxes received them,
And our spirits in tribute burst forth,
To *Missionary Horizons,*
Lifting its eyes o'er the earth.

The following figures carry the story of this refreshing down-pour:

Total Receipts	$1,098.45
New Subscriptions	201
Renewals	561

Highest ratings go to four Presbyterials in the order named—
Philadelphia, Oregon, Kiskiminetas and Wisconsin.

Honorable Mention—Idaho, Butler, Indiana and Arkansas Valley.

Only twenty-four of our fifty-one Presbyterials had a part in the Convention Shower; but many sent their subscriptions to the Treasurer's office prior to the Convention, and since then.

During the special club-rate period through April, May, and June, 83 Clubs representing 513 new subscriptions have thus been received.

We appreciate the excellent work of all who have helped make this report possible; and are counting on your continued co-operation to keep *Missionary Horizons* among the "Gems of Publication."

Mrs. Ralph H. Arnold, Treasurer

OCTOBER—RELIGIOUS PRESS MONTH

All OCTOBER is Religious Press month. Our U.P. Plan Book designates Oct. 17 as Church Periodicals Day when pastors and church leaders are asked to "give attention to the place and mission of denominational periodicals." Sample copies of *Missionary Horizons* will be sent upon request. Also individual "flyers" to insert in church bulletins, put in pew racks, or include in congregational mailings. Requests for this material—and your subscription will be appreciated.

SUBSCRIPTION ORDER BLANK

To Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa.

I enclose ..... for which please send *Missionary Horizons* to the following, at $1.50 per subscription:

Name .....

Address .....

Subscription to begin with ..... issue. It is New ..... Renewal .....

Name .....

Address .....

Subscription to begin with ..... issue. It is New ..... Renewal .....

Signed .....

Address .....

WOMEN'S BOARD EXPERIENCES CHANGES

Several changes in personnel and assignments of the Board of Directors of the WGMS were announced at the Convention in Nampa, Idaho.

The Board elected as a new member Mrs. Fred M. Blick, wife of the pastor of the Homewood Church, Pittsburgh.

Dr. and Mrs. Blick have known each other since early childhood, as both were born and reared in Washington, Iowa, and brought up in the United Presbyterian Church there. They were graduated from high school in the same class and attended Monmouth College together, receiving the bachelor of science degree.

After graduation Mrs. Blick taught in high schools in Iowa, Missouri, and Pennsylvania. She later took a master's degree in history from Washington University, St. Louis, Missouri.

During the Second World War, while her husband was a chaplain with the Air Force, Mrs. Blick served for two years in the Women's Army Corps, Ninth Service Command, where she received high commendation.

Mrs. Blick has been active in church school, youth, and women's work in the various congregations where she and her husband have served: Knoxville, Pittsburgh, five and a half years; Parnassus, New Kensington, Pennsylvania, thirteen years; First St. Louis, Missouri, seven years; and Homewood since 1953. She has held the presidency of Kiskiminetas Presbyterial and also of Southern Illinois.

Her experience in dealing with all types of people and her administrative ability qualify Mrs. Blick for service on the Board. She has not yet been assigned a department of work.

Mrs. R. B. McNary's resignation on account of other duties was regretfully accepted by the Board. Elected in 1952, she served as Secretary of Teen-Age work. Mrs. McNary was particularly interested in starting new societies among the girls and worked tirelessly to that end. A total of 23 new groups were organized in 1953. Mrs. McNary was helpful to the Board in many other ways. Her term expired at the Convention last June and was not filled by the Convention.

Mrs. H. Andrew Bruder, elected to the Board last January, has been named to the Teen-Age Department to succeed Mrs. McNary. She is currently Teen-Age Secretary of Westmoreland Presbyterial.

Mrs. Wallace G. McGeoch, also elected last winter, has been chosen Secretary of American Indian Missions. This position has been vacant since the resignation of Mrs. Frederick E. Milligan in December. Mrs. Russell K. Montgomery, a former Indian Secretary, has been carrying the work of the department during the interim.

The Board suffered a tremendous loss in the death of Mrs. Charles Wright Fulton on June 6. An account of her service is given elsewhere in this issue.

—*Edith L. McBane*, Recording Secretary of Board

HAPPY BIRTHDAY TO EMMA DEAN ANDERSON

When September 5th arrives, Miss Emma Dean Anderson will be ninety-eight years old. God has given to her almost as many years as He has given to her beloved India-Pakistan U.P. Mission. Since 1881 when she went to the mission field, her life has been an inspiration to many; her pen has enchanted readers, old and young, through her stories and articles in our various church periodicals.

Her prayers and loving service enriched the lives of many people. Let us join her fellow missionaries and friends in the Wilkinsburg Home, and nearby vicinity, in best wishes and prayers that her birthday may be a happy one.

They Never Quite Leave Us

Photograph from E. Alan Webb

At Obel in the Sudan, Mrs. Fulton (l.f.), Mrs. Alan Webb and children and Evlyn Fulton.

They never quite leave us—the friends who have given unstintingly and shared abundantly with their talents and time in Christian service.

As the editor of this Magazine for which Mrs. Fulton wrote regularly it is a joy to recall memories of happy association with her, sharing experiences at conferences and conventions, seeking her counsel, feeling the warm atmesphere of her kindly words and smiles. The fact that her visible presence has been taken away by the strange transformation we call death, does not take Mrs. Fulton from me, nor from any of her friends. She will always *live* for us. She will never quite leave us.

Neither do those who have resigned from active participation in WGMS official work, as they go about other duties, ever quite leave us. Mrs. McNary's understanding, helpful cooperation in providing material for the Teen pages of *Missionary Horizons* and her genuine concern for Christian work find expression in the poem printed below.

So long as the influence of the personality and work of our friends remains with us, they never quite leave us.

CHRIST FOR THE WORLD

Beckoning hands are reaching to us
From fields that are darkened by sin;
Calling for someone to show them the light,
That they may let Jesus come in.
They know not the way of salvation and life,
But are bowed down by sin and despair;
O youth of today, be willing to go
Take the gospel of Christ to them there.
"Christ for the world," no, not just a few
Are privileged to have Him, we know,
He died for the world, regardless of race,
So that all may be washed white as snow.
Go, speed on your mission of light far away
To the souls, who are sore and distressed;
That Christ for the world, may be known everywhere,
And nations find peace and sweet rest.

Mrs. R. B. McNary

With out-stretched hands our mission fields are beckoning and calling, "Come over and help us." Won't you answer that call by saying, "Here am I, send me," to Christ who was Himself a world missionary?

"One of the most ancient symbols of the Church is a ship. This ship, not unlike that in which Jesus and the disciples sailed the sea of Galilee nearly two thousand years ago, is the symbol of the World Council of Churches. The mast of the good ship Ecumenica points heavenward; the yard-arm forms a cross. This ecumenical ship travels the whole wide world with its cargo of Christian faith and brotherhood, hope and sharing."

"The word "ecumenical" is actually a very old word derived from the Greek "oikos" meaning "house." It referred to the whole inhabited earth. *Oikoumene* was first applied to conferences to describe those which brought together members of 'the household of faith embracing all races, all nations, all branches of the Church itself throughout all the world.' The 'ecumenical movement' is the movement toward Christian unity, or as Dr. Visser 't Hooft, the General Secretary of the World Council of Churches, has said, 'from the Church-as-men-have-conceived-it toward the Church-as-God-intended-it.' "

Before this Magazine is circulated the Second Assembly of the World Council of Churches at Evanston will be history. Perhaps many readers will have heard messages from it by radio or television. Some may attend the Assembly. All have the opportunity to pray that God will guide it in His own way, and that all decisions made may be in the Spirit of and for the sake of Christ.

A team of five delegates will visit twelve American cities during late September and October: Rajah B. Manikam, of India (also Mrs. Manikam); Philip Potter, a minister of Haiti; Mrs. James D. Wyker of the U.S.A., Bishop Elis Gideon Gulin, from Finland; Charles P. Taft, also of the U.S.A. Cities to be visited are Washington, Philadelphia, Cleveland, Buffalo, Pittsburgh, Detroit, Indianapolis, St. Louis, Tulsa, Seattle, Oakland, and Los Angeles.

NOTICE!

Each year the convention president appoints two or more members from the delegate roll to serve on the Place Committee with Mrs. E. D. McKune, Magazine Editor, Mrs. J. M. Heagen, president of the Women's Board and Mrs. Grant B. Gibson, convention secretary, members of the standing committee.

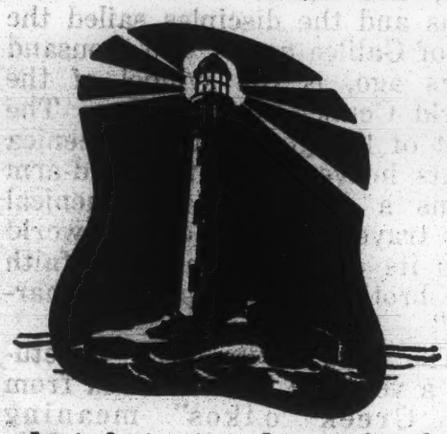
It is the responsibility of this committee to receive invitations from presbyterials for the annual Conventions of the Women's General Missionary Society.

The record of all WGMS Conventions along with the entertaining presbyterial is recorded on page 726 of the July-August issue of *Missionary Horizons*. If your presbyterial has not entertained recently and has the facilities to extend an invitation the Place Committee welcomes correspondence for the 1956 Convention.

Please send invitations to Mrs. Grant B. Gibson, Convention Secretary.

THIS AND THAT FROM HERE, THERE AND EVERYWHERE

CHURCH WOMEN SUPPORT SEGREGATION BAN



Women church leaders from 15 southern states have cautioned that putting into effect the Supreme Court decision banning segregation in the public schools will require "patience, understanding and creative action." In a statement, which is being sent to governors and officials of the 15 states which they represent, the women pledged themselves to work for a "Christian society in which segregation is no longer a burden upon the human spirit" and expressed their desire to "build Christian emotional maturity" towards that end. The statement was unanimously adopted at a two-day regional meeting in Atlanta, Ga. last week—the first such meeting of its kind ever called—sponsored by the Department of Christian Social Relations of the General Department of United Church Women, National Council of Churches.

The church women also voiced their concern over a number of specific problems: (1 the fact that some state officials may seek to use the churches as a means of avoiding "de-segregation" by urging them to establish parochial schools which would not come under the Supreme Court ruling; (2) attitudes of prejudice "now being instilled" in white children at home and in public schools; (3) the plight of Negro teachers now teaching segregated classes who may have difficulty in finding teaching jobs in unsegregated schools.

The Zondervan Publishing House of Grand Rapids, Michigan, is buying free-lance filler material about preacher's wives, according to an announcement made by Al Bryant, book editor for the firm.

Unusual, humorous and heart-warming experiences are needed. All material must be documented, with names and places designated and, in the case of magazine and book research, title, volume and page number given. Preference is for anecdotal material, strong on human interest, but other varieties of factual information, including statistics, will be considered.

Payment will be one dollar and up for each filler, depending upon the uniqueness and value of the manuscript. Stamped, return-addressed envelope must accompany each submission, if author wishes return of unused copy.

Deadline is December 31st. However, since only a stipulated amount of material can be used, preference will be given to early submissions.

Address all mail for this department to:

Ken Anderson, P. O. Box 36, Muskegon, Michigan

➤ *PROTESTANT POSTAGE STAMPS IN CATHOLIC AUSTRIA*—The Austrian Government has just printed a special issue of five new postage stamps celebrating highlights in the history of Protestantism in that predominantly Roman Catholic country. The proceeds from their sale to collectors and others, it was announced by the government, will go to the rebuilding of the war-ruined Protestant Evangelical School in Vienna's Karlsplatz. If it sells out, the issue is expected to raise $45,000 to help complete the reconstruction. The stamps are available through commercial stamp dealers in the U.S.

ON X-CHANGE HORIZONS

JUNIOR MISSIONARY DAY

We have Mother's Day and Youth Day and Christian College Day and a host of other "Days" but have you ever had a Junior Missionary Day? Under the inspiration of our president, Mrs. William Blake of First Church, Philadelphia, the Junior Workers' Association of our Presbyterial planned a special "Day" for our Juniors. Over half of the societies of the Presbyterial were able to cooperate. This is how it was planned: Feb. 14th was the date. In the evening the Juniors took charge of the church service. They led the devotions, provided special music, and took up the offering. Instead of a sermon by the pastor the children gave a play, "The Sacrificial Gift." The offering was designated for the rheumatic fever clinic at our hospital at Frenchburg.

It was a worth-while project. There was training in leadership. The message of stewardship was meaningful to the children. They had the joy of feeling that they were working together to help other less fortunate children. The offerings amounted to $460. The Junior leaders appreciate the cooperation of the pastors in helping us present the work of the Juniors to the congregations. As for the children, they say, "Let's do it again."

—*Mrs. H. E. Kelsey*, Yeadon, Pa.

CHANGE OF NAME

The Night Missionary Society of Witherspoon U.P. Church, a recently organized society, has adopted the name, "The Mary J. Campbell Missionary Society of Witherspoon U.P. Church," in honor of one of our retired missionaries.

—*Elizabeth A. Washington*

ALL MEN, ATTENTION!

Are you interested in more information about the missionary work of our church? You can find out by regularly reading *Missionary Horizons*, the official missionary publication of our denomination. This magazine was formerly called The Women's Missionary Magazine but has, during the past year, been renamed and is bringing a wider range of information.

—From *The Informer*, published by Community U.P. Church, Drayton Plains, Mich.

MANY IDEAS IN ONE!

Pleasanteens, the Teen-Age Society at Pleasant Grove Church, Youngstown, Ohio, keeps 50 girls coming regularly to dinner meetings once a month from 5 to 7. A well-planned meal on time, a snappy program, good singing, condensed business and inspiring devotions, all under the leadership of two talented and consecrated women have made this group outstanding in the two years since its organization.

The girls, intermediates and seniors, help to plan the programs, make the yearly program booklets, and props and favors for meetings. A central theme is followed throughout, often including refreshments. Some ideas that have been used include the following:

A plane trip to Ethiopia (with the aid of helicopter and parachute with the leader dressed as a stewardess. Travel folders for passengers included information on the mission stations visited.

A TV program on Egypt presented with shadow pictures through a cut-out cardboard carton. As the narrator, representing Dr. Hutchison, told of the work in different fields a suitable picture appeared on the "screen."

Continued on page 47

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

THE CHURCH

"This is the church of my dreams.
A church adequate for the task.

The day will never dawn
Here in our protected homes
And communities when we will lack
New reasons for being thankful.
Knowing this, why don't we thank

Our heavenly Father every day
For all he bestows upon us?
Freedom from fear and want,
Every smile which greets us,
Respect of friends and neighbors.
In being alerted to
New opportunities for service it's a
Good time to be alive.

—*Lillian Oyler*

THANKFUL TO GOD

Many of the Psalms have been devoted either entirely or in part to the expressing of thanks and praise unto the Lord. In harmony with these songs of Israel's thankfulness to God our Thank Offerings should be a daily thankful expression of God's fatherly kindness and faithfulness to us. It is fitting, too, that these tokens of thanks be used in helping to bring the Light of the Gospel to those in spiritual darkness.

How important it is that each society be especially zealous to increase the T. O. each year since the extending of Kingdom service at home and abroad depends much upon the increase of the Thank Offerings. The WGMS T. O. GOAL for the coming year is an increased T. O. in each Women's, Teen Age, and Junior Society.

Let us be constant in our thankfulness to God for His everlasting loving-kindness and faithfulness to us. Let us give praise and glory to God for that which has been accomplished by the Thank Offering through the years in helping to spread the Gospel message. Let us pray for God's richest blessing upon His children as they bring into His courts the 1954 gifts of thankfulness to Him.

ATTENTION SOCIETY T. O. SECRETARIES

Order early your Thank Offering envelopes, invitations, etc. Indicate whether materials ordered are for Women's, Teen or Junior societies.

Plan to have all expenses for Thank Offering materials taken from contingent fund; do not take these expenses from the Thank Offering.

The Society T. O. Secretary, the Teen-Age Sponsor and Junior Superintendent should work closely with the Society Treasurer until all T. O. money and names of Life Members, Directors, and Memorial Gifts are sent to the Presbyterial Treasurer prior to November 15.

The Society Treasurer records the *amount* of the Thank Offering and the *number* of Life Members, Directors and Memorial Gifts on the Society Remittance Form.

The Society Information Form is a supplement to the Remittance Form and used *only* if there are Life Members, Directors or Memorial Gifts.

The sole purpose of the Society Information Form is to give full and correct information in writing certificates. For the sake of accuracy, these forms should be typed. It is entirely up to Society T. O. Secretary, Teen-Age Sponsor, Junior Superintendent and Society Treasurer to see that the list of those receiving certificates is complete and spelled correctly.

These certificates for Life Members, Directors and Memorial Gifts will be sent to the Society T. O. Secretaries, Teen-Age Sponsors and Junior Superintendents—who will distribute them at their next society meeting.

MEMORIAL THANK OFFERINGS

$100.00 Each (1954 T. O.)

1. In Memory of his wife, Mrs. Clara Fisher Brown, formerly of Providence, R. I.; by Rev. William Brown, Washington, Pa.

2. In Memory of Mrs. Mary McCullough Robinson; by her husband, Judge Corbin E. Robinson and sons, Norval and John Robinson, Ft. Morgan, Colo.

3. In Memory of Mrs. Zenas H. Spicer; by WMS of First U. P. Church, Monmouth, Ill.

4. In Memory of Nettie Mitchell, by her son, William Mitchell; through the Kenmawr WMS, McKees Rocks, Pa.

SENIOR LIFE MEMBERS

$25.00 Each (1954 T. O.)

1. Mrs. M. Blake, In Memoriam. By her daughter, Mrs. Minnie Jewell, through Keokuk Presbyterial.

2. Mrs. Emma E. Remaley, Springdale, Pa. By her husband, J. G. Remaley.

3. Miss Elisabeth A. Sanderson, Winber, Pa.

4. Mrs. Lottie Ellis, Coin, Ia. By a friend, Mrs. William Malone.

5. Mrs. Anna H. Berry, Mt. Vernon, Wash. By her husband, H. B. Berry.

6. Mrs. Nellie Wylie, Craftsbury Common, Vt. By friends in the Missionary Soc., E. Craftsbury, Vt.

7. Miss Nancy Conrad, Venetia, Pa. By Mabel Matthews Teen-Age Missionary Soc., Peters Creek, Church.

8. Mrs. Emma B. Black, Pittsburgh, Pa. By her sister, Mrs. Sara B. Gibb, Peters Creek U. P. Church.

9. Mrs. Flora B. Custer, In Mem. By her daughter, Mrs. John L. Leech, Washington, Pa.

10. Mrs. Cora Morgan, In Mem. By Elizabeth Campbell Miss. Soc., Mesquakie, Tama, Ia.

11. Mrs. Mary Ethel Tovo, Latrobe, Pa.

12. Mrs. Elizabeth Williamson, Seaman, Ohio. By her husband, Charles Williamson.

13. Mrs. Rolf E. Hamstrom, Silver Spring, Md. By Hawthorne Miss. Soc., Wallace Memorial Church, Washington, D. C.

14. Mrs. Charles Gilleland, Cadiz, Ohio. By Miss Margaret McFarland.

15. Mrs. Ruth E. Rowe, Monaca, Pa. By her husband, Edw. H. Rowe.

16. Miss Nelle E. Beightol, New Brighton, Pa. By Mrs. E. E. Baker.

17. Mrs. E. R. Mackintosh, Ambridge, Pa. By her husband.

18. Mrs. Lillie Fisher, New Castle, Pa. By her sister, Mrs. Olive Marshall.

19. Mrs. Leo Corah, Kenmore, N. Y. By a friend.

20. Mrs. James Walker, Kenmore, N. Y. By Mrs. Robert Smith.

21. Mrs. William W. Stoddart, Hamburg, N. Y. By Wayside Women's Assoc.

22. Mrs. Paul Bushnell, Hamburg, N. Y. By Wayside Women's Assoc.

23. Mrs. Paul Neubrand, Kenmore, N. Y. By the Curtis Park WMS.

24. Ruth Ann Dunn, Greeley, Colo. By her mother, Mrs. Clarence E. Dunn.

25. Marilyn Lauridsen, Greeley, Colo. By a friend.

26. Mrs. A. L. Billeter, Pittsburgh, Pa. By the Women's Christian Service Federation of Whitehall U. P. Church.

ON X-CHANGE HORIZONS

(Continued from Page 45)

The local announcer came in at intervals and provided whimsy on the then current news of ex-king Farouk's palace and Narriman's jewels.

Watching the world go by in a space ship gave passengers a glimpse into homes of the world, Christian and non-Christian. Space helmets were made out of paper bags with plastic windows. Presented in May, this program tied in with Mother's Day and Family Week as well as the Mission fields.

One of the simplest ideas was the most successful according to the leader. A miniature conference provided missionary story hour, devotions as vesper hour, a song service and stunt for relaxation.

Mrs. Allen Ballinger, the program leader, advises getting a theme first, then letting it simmer, and a wealth of ideas will follow from which to do your detailed planning. Above all, let the girls help!

—*Submitted by Mrs. Harold Sittig*

Prayer Groups

MRS. WALTER C. BRETHAUER, Secretary
118 Brightwood Ave., Pittsburgh 29, Pa.

"The church of the warm heart,
Of the open mind,
Of the adventurous spirit;"

We speak often of the privilege of prayer. Prayer has been called religion's breath of life.

When the disciples of Jesus realized the importance of prayer in the Master's life, they voiced the request, "Lord, teach us to pray." And He, in answer, said, "When ye pray, say, 'Our Father which art in heaven . . .'"

When we contemplate the majesty, the unlimited power, the infinite wisdom and the absolute holiness of God, we would not dare to approach Him—weak and sinful as we are—had not Jesus helped us to know the father-heart of God.

In the Parable of the Lost Sheep Jesus teaches us that God is deeply concerned for every one of us, his sheep. He seeks the lost Sheep until He has found it.

Again, in the Parable of the Prodigal Son, Jesus helps us to understand God's yearning for His children. Our hearts are moved as we read, "and he came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

Truly prayer is a high privilege, for in it a person of a humble and a contrite heart can approach the Infinite God, the Creator and the Ruler of the universe—our Father—with the assurance that his voice will be heard.

My God, is any hour sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

Lord, till I reach yon blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to thee.

—*Charlotte Elliott*

PRAYER CYCLE FOR OCTOBER

The 96th General Assembly of our Church, meeting in Akron, Ohio, took action of historical moment on May 29, when it voted to send the Plan of Union to the presbyteries for their action. Pray that in the coming months when this plan, which would unite the Presbyterian Church in the U.S.A., the Presbyterian Church in the U. S., and the United Presbyterian Church of North America, is considered, hearts and minds may be prepared by the Holy Spirit, and that the usefulness of union in facilitating the extension of Christ's kingdom may be the basis for decision.

Give thanks that the Supreme Court of the United States has decided that "separate but equal" school facilities for the Negro children of our land were incompatible with the United States Constitution. Pray that as this decision becomes effective, adjustments in areas that have been segregated may be made graciously; that from this action may come results that will be a blessing to both races.

"It is ironic that the church has lagged behind every other group in ending r a c i a l segregation — while military, athletic and labor organizations have all forged ahead with positive practical programs that implement the theory of race equality." Pray that God will help us to see in those of other color children of God for whose salvation Christ willingly gave His life.

The quotations in the "department-page" boxes," when put together in order, beginning with the one on p. 46, make the poem "The Church" by John M. Moore (quoted from the *Youth Guide on the City.*

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

"The church that cares,
That heals hurt lives,"
"That comforts old people,
That challenges youth;"

Dear Teen-Agers,

As has been announced, I have been appointed to take the place of Mrs. McNary as the secretary of your department of the WGMS. The work has progressed so well under her guidance that I hope I can continue to serve you as she has served.

I am sure we will become better acquainted as we meet each month on our page in Missionary Horizons.

Mrs. H. A. Bruder

Theme for October Program: "City Streets and Churches." Our study for this meeting and next month will be based on the book entitled *They Live In the City* by Mary M. Lago.

Scripture: Matt. 5:14-16; Rev. 3:1-22.

Song of the Month—"The Light of the World is Jesus." SCW 123.

Prayer Cycle: 2, 22, and 25 Days.

Have any of you teen-agers ever stopped on the corner of a busy city street to watch the people hurrying by—to hear the noise of the streets? Just such was the experience of Frank Mason North and while his ears heard the noise of the city his heart heard the needs of the people and from his pen came the words of the great hymn: "Where Cross the Crowded Ways of Life."

Other Christians have also heard and heeded. So Sabbath Schools have been started in new building projects out of which have grown flourishing churches.

Many of our city churches have had to adapt their programs to meet the needs of the people living around them because of the ever-changing population. The church must do this if she is to be "The Light of the World."

Teen-agers must meet these problems as well. Our study book tells how one teen-age girl, Kathie, felt as she came into a new area to live; how the young people of the church made her welcome; how she was able to fit into their plans and programs and help other newcomers.

Kathie wondered what the group of young people would be like in the church they would attend, when her father took a new teaching position. The area had built up almost over night because of a new industry. They had not been in their new home long before one of the men of the church and his son (they were without a pastor at the time) came to call and invited the family to share in the work of their church in the community. Since there was to be a party for the young people that night, plans were made to stop for Kathie. She soon was a part of the group, finding it much the same as in her old home. "So living in one place all your life doesn't always mean being happy there," Kathie thought. "It's having friends that makes all the difference."

Teen-Agers! Have you been on the job getting the newcomers in your community into the church and into your group? Let's let our lights shine for Christ and His church.

A Date to Remember: It's Thank Offering time again and time to plan for your Ingathering program. Be sure to get all the supplies you need and urge all your group to take part in the offering for we have many blessings. See playlet, "Let's Talk Turkey" p.720, July-August Magazine. Why not plan to present it at your meeting, and perhaps for the WMS too?

(For additional material on the City, see articles in front of this Magazine. Note picture of cover jacket of "They Live in the City" on p. 14.)

The Juniors

"That knows no divisions of culture or class,
No frontiers, geographical or social,"

TRIBUTE TO MRS. CHARLES WRIGHT FULTON

The Board of Directors of the Women's General Missionary Society wishes to give loving tribute to the memory of a fellow-worker, Mrs. Charles Wright Fulton, who was called to her eternal rest Sabbath morning, June 6, 1954 at the West Penn Hospital, Pittsburgh, Pa.

The funeral service was held Wednesday afternoon, June 9. Nine of her fellow-workers deeply regretted that they could not attend, for they were on the way to the General Convention meeting in Nampa, Idaho. Nevertheless, they with the other delegates, assembled in one of the coaches and had a brief service of Scripture and prayer. It was with deep sorrow that the announcement of her death was made at the opening of the Convention on June 10.

Mrs. Fulton was elected to membership on the Board in 1934, serving first as Prayer Group Secretary and the past ten years as Secretary of the Junior Missionary Societies, six of these years as Business Manager of the *Junior Missionary Magazine.* Since 1952 she has been the first vice president. She was a Life Member, and also a Life Director of the WGMS.

Before becoming a Board member Mrs. Fulton had been active in Presbyterial work and as mistress of the manse during the pastorate of her late husband, the Rev. Charles W. Fulton at the Eleventh Church, N.S., Pittsburgh. She was president of the WGMS Convention meeting in Steubenville, Ohio, in 1934.

Mrs. Fulton was a member of our denomination's Committee on Church Relations and of the Joint Committee on Misssionary Education of the National Council of Churches.

Mrs. Fulton was vitally interested in Kingdom work and gave liberally, often at a physical risk, of her gifted talents as a speaker and writer. She wrote the pageant, "Golden Grain", for the fiftieth anniversary of the Women's General Missionary Society. It was beautifully written and splendidly presented at the annual Convention meeting in the First U.P. Church, N.S., Pittsburgh in 1933.

While serving as Prayer Group Secretary she instituted in 1934 the service, "Prayer Around the World" and since that year it is an outstanding and inspiring feature at the annual Convention.

Two Junior Mission Study books were written by Mrs. Fulton. *"The Uptrail,* an imaginary journey by two Juniors to our United Presbyterian Foreign Mission Fields; *The Uplift,* was a story of the beginnings of United Presbyterian Home Missions.

Her page each month in each of our missionary magazines—*Missionary*

Horizons and *Junior Missionary Magazine* were looked forward to and appreciated by Junior leaders and Juniors.

Many of us recall with appreciation the helpful poems that appeared on the pages of "A Little Time Apart" in the *Women's Missionary Magazine.* These were written by Mrs. Fulton.

Mrs. Fulton's originality was shown in the many clever and attractive devices planned for the Juniors in promoting the "Junior Special Projects" assigned them.

During the summer of 1953 Mrs. Fulton and her daughter, Evlyn, visited our mission fields—Egypt, Sudan and Ethiopia.

Truly, we shall miss Mrs. Fulton's presence at our meetings. She was most faithful in her attendance, always planning time to do the Kingdom work. She was strong in her convictions regarding the sacredness of the Sabbath attendance at the service of God's house and the missionary cause was very dear to her heart; she planned, prayed, worked and gave for its success.

Her life has been an inspiration to all who knew her. May her going be a challenge to others to take up the work to which she gave herself unsparingly and enthusiastically.

To her daughter, Miss Evlyn Wehling Fulton, we extend our deepest sympathy.

Memory of Mrs. Fulton is our keepsake
With that we'll never part.
God has taken her in His keeping
We have her in our hearts.

Mrs. Joseph M. Heagen

MISSION STUDY BOOKS FOR 1954-1955

"The City" is the new home mission study theme. Splendid materials have been provided and are suggested for the use of leaders, in background books and in Teacher's Guides on both the Junior and Primary levels.

Sidewalk Kids by Gertrude Jenness Rinden offers ten one-of-a-kind stories for Juniors. Boys and girls will enjoy reading these stories with such intriguing titles as *Skinny's Pal, Story Girl, Lucky, Stars for a Movie, One World for Johnny, The Empty Room, The Church Across the Street, Magic in the Hospital, New Hands,*

For Primary children the theme is limited to the work of a neighborhood center where many ages, races, and classes of people are given hope and guidance in recreating their lives for the good of all. *The Boy with the Busy Walk* is the story of Tippy and his vacation experiences with his grandparents in another section of the same city in which he lives. Tippy is lonely—until he develops a friendship with Tomas, the Boy with the Busy Walk. Then follows fun at the mission center. Fun, later, too, sharing his experiences with his home-church.

Price of each book:

Cloth, $2.00 Paper, $1.25

Indian Missions

MRS. RUSSELL K. MONTGOMERY,
Interim Secretary,
9 Pocono Dr., Pittsburgh 20, Pa.

"The church that inquires as well as avers,
That looks forward as well as backward,"

NEW SECRETARY OF AMERICAN INDIAN MISSIONS

A hearty welcome to Mrs. Wallace G. McGeoch, the newly appointed American Indian Secretary. We assure Mrs. McGeoch as she begins this new field of Kingdom service, of our best wishes and the fine, whole-hearted cooperation of the missionaries to our American Indian friends.

D.V.B.S. AT TAMA

The D.V.B.S. this year was one of the finest and the largest. The enrollment far exceeded those of past years during our tenure here. We were thrilled to have had many pre-school children attending our school. These little tots worked diligently with their hands, while others tried for the first time to learn Bible phrases such as, "God is love" and "The Lord is my Shepherd." One of the rewards of this work is to hear these little children sing choruses long after the school is over. Again it was grand to see the Indians themselves take over the whole school and feel at home in doing the work. One high school girl offered her services to teach a class. Parents cooperated splendidly getting their children ready for school, something which the Master wanted that we should do when He said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." The value of Christian education is clearly seen in

D.V.B.S. at Tama, Iowa

the lives of these children. The training which they had received in their formative years and as they continue to live within the atmosphere and environment of these teachings has kept many a child from making a shipwreck of his life. Just as soon as any child leaves the Church, the Sunday-School, that which has been the source of his strength, he gets into trouble. But Christ who said, "I make all things new" always comes true to form in any life; a trusting child, a child who loves Jesus, is kept by His power, for God is faithful to keep that which we have committed unto Him, against that day. Little children love the many wonderful stories of Jesus and his love to them. They readily accept His love and His way for them.

Louis Mitchell

CHEROKEE MISSION

It is with deep regret that the Rev. and Mrs. H. W. Gordon have requested to sever their relations with the Cherokee Mission of Stilwell, Oklahoma. The Women's Board has reluctantly complied with their request to give up this work which has progressed well under their very able leadership. The Christian service which the Gordons have rendered among these Cherokee Indians and white folk has been outstanding. The mission has been well organized and has been established on a firm foundation with great prospects for continued success. Our sincere appreciation and very best wishes go with the Rev. and Mrs. Gordon into whatever field of service they are planning to enter.

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

"The church of the Master,
The church of the people."

JANE COOK HOSPITAL

There is rejoicing among the nurses and friends of Jane Cook Hospital over a dream come true, a persistent dream whose realization was almost despaired of but now becomes a reality as they watch the walls of a new Nurses' Home rise before their eyes.

A good friend, who wishes to remain anonymous, hearing of the need, journeying to Frenchburg to investigate. An examination of the old Nurses' Cottage convinced him that it was beyond repair. Then, to the delighted surprise of all concerned, he handed a check of generous amount to Mr. Gathman with the remark that this would be a good start for a new building with $2,500 more forthcoming when the remainder was provided from other sources. The good news was quickly transmitted to the Board which, in grateful appreciation of this generous gift, agreed to provide the funds needed to complete the building.

The building will be a two-story brick in keeping with the other buildings on the campus. On the first floor will be a large living room and a dining room with an archway between, a kitchen, laundry and supervisor's office. On the second floor seven bedrooms, hall and bath.

Ground was broken in early June and it is hoped that it will be completed by November. The Board expresses sincere appreciation to this generous friend who has made the long desired Nurses' Home possible.

A SERIOUS ACCIDENT

While all were still rejoicing over the prospect of a new Nurses' Home a note of tragedy crept in to dampen the joy on the other end of the campus owing to the serious accident suffered by Urban Gathman, son of Superintendent Arthur Gathman. Urban was in a bad automobile accident in which he suffered a broken hip and ankle and a concussion. He was picked up by strangers while still unconscious and taken to a Lexington hospital where he remained in a serious condition for a week before his mind cleared. After a month's stay there he was able to be taken home by ambulance and is now making a good recovery.

Urban had just returned from his freshman year in Sterling College and now hopes to be able to return when college opens in September. The Gathman family are most grateful for the many prayers for Urban's recovery which the Lord has so graciously answered.

The Cherokee Mission, prior to the coming of the Gordons as missionaries, experienced a long period of being without regular leadership. Without any interruption of the work whatsoever, we are especially happy to present Mr. and Mrs. Leslie B. Smith of Tahlequah, Oklahoma, as the newly appointed missionaries to this Mission, made with the cooperation and approval of Oklahoma Presbytery. Mr. Smith, of Cherokee descent, is a man of fine Christian spirit and eager for this challenging opportunity for Christian service among his own people. He has had previous missionary experience in other Cherokee Indian churches. Mr. and Mrs. Smith will readily win the hearts of these fine people who, through the years, have shown marked interest and appreciation for the Christian work carried on at the Cherokee Mission.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

"The high church, the broad church, the low church
—High as the ideals of Jesus,
Low as the humblest human;"

Word has been coming in of successful Daily Vacation Bible Schools in our southern missions. Miss Thomas served at both Henderson and Townsville assisting Rev. John Dungee. Townsville enrolled 121 pupils although our church there is quite small. Miss Grayce S. Hudley had high school girls to help her at Chase City. In Wilcox County, Ala., as usual the Bible teachers from Camden, Miller's Ferry, and Annemanie made a team which worked six weeks, two weeks in each church, under the leadership of the pastors. Annemanie enrolled 63 children, Camden 135; no report of the number was sent from Miller's Ferry. Ruth Bonner, a sophomore from Knoxville College and Charlie Matthews, a junior at Alabama State College, and Mrs. Street who teaches at Camden assisted with the Camden school. The playground equipment from Junior Special funds was a big help in the recreation for the children. Students from Prairie were transported to Miller's Ferry for Bible School.

A letter from Mrs. N. D. Williams brought word that she feels she must give up her work in Miller's Ferry. Because her letter so well expresses what is in her heart, I quote parts of it. "After living and working in the Alabama Missions for forty years, reluctantly I give up my work. I labored with my husband for thirty-six joyous years, three years without him and one year before we were married. Living and working in the mission has been a blessing to me as well as to our two daughters who were born in Miller's Ferry. We were happy that they could get a good solid religious foundation early in life.

"I only hope that the many boys and girls we were privileged to touch realized the unique opportunities and blessings that were theirs. Through the years the number has been great. Our prayer is that we did influence them right in some way. It saddens me greatly to leave these little folk who dearly loved to go to the sewing room, but I am sure some one will carry on better in my stead."

Both Mrs. Williams and her husband, who was called home three years ago, have given such faithful Christian service that no one can measure their contribution to the church and to the young people they loved. We are glad that Mrs. Williams plans to spend a part of each year in the rooms at Miller's Ferry which are still home to her. Her presence on the campus carries a blessing to those about her. May her years of retirement be full of joy and the "peace that passeth understanding."

Rhymes and Sketches from the Cabin Fireside by William Green Wilson is to be available soon. This is the book from which many poems have been reprinted in *Missionary Horizons* in the last few years. It was written by Rev. W. G. Wilson, who gave much of his life in service of our Alabama missions. His widow, now living in Knoxville, Tenn., has had the book reprinted. It will be sold at $1.25. I hope many of our readers will purchase a copy and enjoy its contents which include both serious and humorous poems and sketches. Address Mrs. W. G. Wilson, 2223 East Vine Avenue, Knoxville 15, Tennessee.

It frequently happens that a substantial church in the heart of a town loses its original character as old families move out and an entirely different class of people move in. Mission boards encourage such churches to adapt their ministry to neighborhood needs. The alert church moves quickly to open its membership to persons of different races and backgrounds.—From WHEN

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

"A working church,
A worshiping church,
A winsome church;"

It is an unusual pleasure for the Women's Board to appoint (Mrs. John C.) Dorothy Miller Spielman, a

Mrs. Dorothy Miller Spielman

former member of the Board, for service overseas. Mrs. Spielman, a graduate of Muskingum College, took her M.A. degree in Home Economics at Columbia University in New York. When the call came for a teacher for the American College for Girls, Cairo, Egypt for a special short-term of two years, she gladly consented to use her talents and experience. Her many friends will follow her work with sincere interest and prayer. Mrs. Spielman was Prayer Group Secretary of the Board for three years.

MELLAWI AND ASSIUT

This year has seen another step ahead in the organization of the Women's Missionary Societies of our Church in Egypt. Last summer a "Worship" was held with a group of women from the different Presbyteries, and at the end a temporary Executive Committee was appointed. We have been meeting this winter working on suggested constitutions for the different levels of the organization — National, Presbyterial and Local. Officers are enthusiastic. At Spring Presbyterial meetings in the two Presbyterials where I work the new officers and Secretaries of departments were elected, Synod has not yet accepted the suggested constitution but we hope that as it begins to work it will speak for itself. The National Secretary for Juniors lives here in Assiut, Mrs. Alfy Kamal. She is beginning at home and has begun Junior Church services in the First and Second Churches in Assiut. Now she says she is going out to El Wilideyya to begin one. Pray for her.

The Mellawi and Assiut Presbyterials have taken much of my time for the past weeks. An old pageant was rewritten and brought up to date. Mrs. Faiz Faris made a beautiful translation into Arabic. Girls from Assiut City presented it at Sidfa for this Presbyterial. Girls from Mellawi gave it at that Presbyterial held in Hoor, on the edge of the Western Desert on the Bahr Yusefy (River of Joseph). We chartered a bus to meet the trains in Mellawi and packed in delegates for the long ride out to Hoor. I had driven down to Mellawi the day before to go over the pageant with the girls and be sure that plans had been completed. Then I went back to Sonabu and spent the night in the home of the President, Miriam Abdel Malik. Some of you met her brother, Rev. Butros, when he was in America studying. The next morning the pastor, his wife, another delegate, Miriam and I reached Mellawi in time to meet the early train and see the crowd in the bus and got out to Hoor half an hour before them and were ready to begin when they arrived.

Ada A. Dunlap

WHY DID YOU WAIT?

A group of peasant men sitting on the grass under the eucalyptus tree in the courtyard of the clinic at Tanta Hospital is waiting for the gate to open. They wait to enter and visit their friends who are patients in the wards. In the midst of the group sits the hospital evangelist. He is on a chair so that all may be able to see and hear him. In his hand he holds a book, the Ingeel—the New Testament. In friendly conversation he has made himself one with the crowd around him. He has been in the hospital this morning, so is able to reassure them concerning those who are sick. He inquires about their homes, their crops, the affairs of their villages. But here is a man with a book, very evidently a man of education, one who can read.

"You have a book; won't you read to us?" That was just the invitation for which Mr. Murcus was waiting.

Opening the book, he selects a parable which he reads and explains. Christ, too, talked to peasants, eastern peasants, and His stories are of those things that fill the lives of these hard-working Egyptian farmers. Following the story which is easily understood, it is not difficult for them to see the spiritual truth explained by the reader. All listen spellbound and then one old man sitting at the evangelist's feet looks up into his face. The man's skin is bronzed from long hours spent in the fields under the pitiless sun, his hands and feet are hard and gnarled from heavy toil, his garments are coarse because the rewards of his labor have not been great; but now his face tells of a new idea that has entered his soul. With that idea has come a question. As we hear him ask the evangelist, we of the Church at home must answer with Mr. Murcus and what answer can we give? For, hearing Gospel truth for the first time, the peasant looks up and in earnestness of soul asks:

"When you had good words like that for us, why did you wait so long?"

FRIENDLY RIVALS

L. to R.: The Foreign Secretary, Mrs. McBride; newly-appointed foreign missionary, Miss Gene A. Purdy; the Home Secretary, Mrs. Murdoch

ADDIS ABABA, ETHIOPIA

I am thrilled with the building that has been done in our compound while I have been away. The completed school wing and the "Thank Offering House" seem tangible evidence of answered prayer. How impossible it seemed a year ago that these buildings could be provided for!

Ruth McCreery has worked almost beyond her strength while I have been away. She has done a magnificent job in regard to the school and the supervision of the building program. Anna Ens has been a jewel, too. I wonder if we can ever find another to equal her.

In some ways it already seems as if I had never been away. It is good to be back. The task at hand challenges afresh. I praise God for health and strength and His joy.

Ruth M. Nichol

"WEEP OR REJOICE?"

I have had the privilege of giving part of the Gidada Award to the pastors and evangelists as well as advice and counsel to them from time to time. I don't say I give them as much courage and strength as they give me. At present the Reverend Mr. Latta and eight others are in prison for the work in Trinyi. The other pastors just had a good laugh when they told

me about it. They seemed to be taking it as a good joke on him. I remonstrated with them and they said that is what the Lord promised and told us to rejoice in persecution, so did I expect them to weep! They often put our courage and faith to shame. *Isabel Blair*, Sayo, Ethiopia

NEW HOME IN GEDAREF

I have moved into my new house. A few spots are not completely finished since the fittings have not arrived but I decided it was better to save some time and energy which had to be spent without much apparent result in coming from my home to the garage on foot each day. I like the house very much and it will look very nice when the boys get all the excess paint and putty scraped off. They're certainly not careful of little details in this country.

I haven't had time to visit my neighbors yet, though they have greeted me—each in his own way. The closest neighbor met me in the bank one day and remarked that he hadn't seen me for some time but now that I was to be their neighbor he hoped I might be able to help his wife. I don't know just what he means for she is educated already. I imagine she needs help for her spirit. The children of another neighbor greeted me repeatedly on the day of my arrival by calling my name and saying: "Come and teach us." Why must one get old and weary in the bones when there's still so much work to be done and no spare with which to do it?

Una Coie

ATBARA NEWS

We are planning Daily Vacation Bible School this year. We have never tried it before. Khartoum North has had it for some years. This year we have Ruth Wilson here who did it at home so it seemed the time we should learn how. We have limited it to Christian children and expect from the response to the first canvassing note to have about a hundred. Two Muslim girls have asked to be allowed to come. I think, however, that we will stick to having it Christian for there are children from Christian homes here who need some pretty plain teaching. There are four little Indian girls coming to our Sabbath School who will come I think.

We have two mango trees and one of them has not many mangoes and they are getting very big though still quite green. Today Abdu caught a boy on the inside passing mangoes out to the boy on the outside. It would be aggravating enough if they were ripe but they are still so green that they are not good. We make a sauce like green apple sauce which is quite refreshing these hot days. It will be nearly a month yet before they ripen.

We are having lovely pink guavas now from our own trees. That is, we have what the parakeets leave us. We have to take them off a little green in order to get them and they are not so good as when tree ripened. We had a gift of a duck for our Easter dinner and it was so good that we ate most of it.

Mary Jane McKnight

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lela Dillon, 1954 ..... Assiut
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Lois M. Patterson, 1954 ..... Assiut
Miss Carolyn A. Phelps, 1954 ..... Assiut
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
#(Mrs. John C.) Dorothy Miller Spielman, 1954 ..... Cairo
Miss Mary Elisabeth Wilson, R.N., 1952 ..... Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M. T. ..... Lahore
Miss Helen P. Vos, R.N. ..... Lahore

THE SUDAN

Miss Irene M. Adams, 1954 ..... Khartoum
Miss Minerva M. Campbell, 1954 ..... Khartoum
Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Anna H. Ens, 1952 .... Box 1111, Addis Ababa

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"A church that interprets truth in terms of truth
That inspires courage for this life and hope for the life to come;"

School days are here again and it's back to work for all of us! For Christian women the church is the school and the Bible the basic text. Missions is a *required* study for Christians and not an elective. Now is the time to check plans, materials and equipment to assure a carefully planned course in missions for all the women of your congregation.

NEW COURSES—The new interdenominational themes are "The City," which we will study during October and November, and "India, Pakistan and Ceylon," to be used after the first of the year.

TEXT BOOKS—**Man and God in the City* by Kenneth D. Miller. Cloth $2.00; paper $1.25. This is the basic text and deals with the relation of the church to city people and their problems. **Look at the City* by Janette Harrington. Cloth $2.00; paper $1.00. The problems of city people are presented pictorially, together with suggestions as to what the church can do. **When Your Home Is in the City*, edited by Lucy M. Eldredge. Paper 50¢. This latest in the digest-type series presents the city through short stories, articles and pictures. **Adult guide on "The City"* by Ione Catton. Paper 50¢. **Fun and Festival among America's Peoples.* Paper 50¢ Here are folk songs, games and recipes for fellowship programs. *May we Introduce—Church Extension* by James K. Leitch. (new) Do you know how new United Presbyterian churches are started? How is our denomination meeting the problems of shifting populations? Write to the Board of American Missions, 702 Publication Building for this booklet. (Some of these books will appear on the 1955 Reading Course List.) Text books for the foreign study will be listed in November *Missionary Horizons.*

RESOURCE MATERIAL

Histories of our foreign fields—$1.15 a set. Egypt alone 25¢, each of the others 35¢.

The "May We Introduce" series *South Sudan* (new), *Ethiopia,* and *Mountain Missions.* Each 30¢; "Egypt" 40¢.

"Land and People" series by Dr. *E. E. Grice. Ethiopia, Sudan* and *Punjab.* Each 75¢.

Handbook of Foreign Missions
Christian Union Herald; and
United Presbyterian.
Missionary Horizons.

*Bible and Missions box ($1.50) contains *The Shrine of a People's Soul, Kingdom without Frontiers, Way of the Witnesses and Great Is the Company.* Shows the importance of the Bible in the missionary enterprise.

**Christian World Facts* 25¢

MAPS—

U.P. Missions in Pakistan-India—$1.25

U.P. Missions in Egypt-Sudan-Ethiopia—$1.25

Both for $2.00—a real bargain!

Films—Write to the Dept. of Audio-Visual Aids.

EXTRA READING—It is not too late for a society to start the Reading Course. If you start promptly, eight or nine women can read the four books before the end of the year. Send for book lists.

OUTSIDE READING—What do you know about Spanish-speaking people in the U.S.A.? Read *Within These Borders* by John R. Scotford. Paper, $1.25.

REWARDS—Increased knowledge of missionary problems and opportunities, a more earnest and intelligent desire to serve, and opportunities to serve Christ with Christian women of like mind.

*Secure from the U. P. Bookstore, 209 Ninth St., Pittsburgh 22, Pa.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
36 Iroquois Drive, Pittsburgh 28, Pa.

"A church of all good men,
The church of the living God."

SUMMER SCHOOLS

Since this page is being written in July which is the very middle of the summer conference and summer school period, I am constrained to "here and now" say a few words on behalf of attendance at the various Alcohol Education Summer Schools. Inasmuch as vacations are often planned a year ahead, it is not too soon to begin such plans for the summer of 1955.

This whole matter is large in my thinking because I have just returned from attending one of the best schools in the country—*The Institute of Scientific Studies For The Prevention of Alcoholism,* at Loma Linda, California. This School, which lasts for two weeks, is conducted by the National Committee for the Prevention of Alcoholism, and is international in its scope. Students from thirty states and fifteen foreign countries were in attendance.

Lecturers included Dr. Andrew C. Ivy, famed scientist; Dr. Haven Emerson, Professor Emeritus of Public Health at Columbia University; Judge Joseph T. Zottoli of the municipal court of Boston, and more than twenty other outstanding men in medical and educational life. In addition to a strenuous schedule of lectures which extended from 8:00 A.M. to 5:30 P.M., there were four field trips to the Los Angeles area to visit the Courts, the Police Academy, the Metropolitan State Hospital, and the "intoxication" court.

Words cannot begin to express the value derived from such a school. While it was necessary for me to cross a continent to attend this Institute, there are many of you who live within a much shorter distance of Loma Linda. Won't you begin now to plan to send your pastor, or Bible School superintendent, or some leader who would benefit from this instruction and pass it along to others in the church.

Likewise for other schools such as *The Pennsylvania School For Alcohol Studies,* held on the campus of Juniata College, Huntingdon, Pa. It lasts for one week and is an excellent school with a fine faculty. A large part of our denomination lies within a reasonable distance of this school, therefore we should have a large number in attendance. Please write me early for information on these and other schools in various sections of the country. One of our greatest needs is for trained leadership, therefore this is extremely important.

TRIBUTE TO MRS. McFEETERS

As Temperance Secretary, I should like to pay tribute to the memory of a valued co-worker in the cause of Temperance, Mrs. Milo McFeeters who passed to her Heavenly reward on last Easter Sabbath. Since 1952 the McFeeters had been retired from missionary service in Egypt and were making their home in New Wilmington.

For many years Mrs. McFeeters gave much of her time in devoted, sacrificial labor on behalf of the cause of Temperance in Egypt. As chairman of the Temperance Committee of our United Presbyterian Mission she wrote leaflets, booklets and plays, in addition to collaborating with translators on various other Temperance material. In this latter work, her efforts were recognized by the Government through their purchase of many hundreds of copies. She was largely responsible for the production and successful presentation of the picture stories and lantern work which have become a popular method of presenting the Temperance work in Egypt.

Even in retirement, and despite ill health, Mrs. McFeeters continued faithful in the cause of Temperance. Only a few weeks before her death she sent in a detailed report of the work she had done in her church and community on behalf of the liquor advertising campaign. In her letter, as was frequently the case, she passed on to me information concerning certain books and magazine articles which she had found helpful and always she wrote words of encouragement and warm commendation which will long be treasured.

May her work and her life be an inspiration to all of us who seek to do the Lord's work.

TRIBUTES

Mrs. Lavenia Lewis

The Women's Missionary Society of the Aliquippa United Presbyterian Church desires to pay loving tribute to the memory of Mrs. Lavenia Lewis, who was called to her heavenly home April 11, 1954.

She was a charter member of this congregation, of the women's Bible class, and of the women's missionary society.

Mrs. Lewis was interested and helpful in all the activities and welfare of the church, and we shall miss her cheerful presence and counsel.

She was strong in her convictions, and used her influence for good at every opportunity. Her life was one of service to her family, her community, her church, and to her Lord. To her many friends and neighbors, her devout Christian life and active interest were always an inspiration and challenge. To her loved ones we extend our sincere sympathy, and commend them to the care of the heavenly Father.

Committee

Mrs. Mary (McMillan) Thompson

The Women's Missionary Society of the Sunbeam United Presbyterian Church wishes to pay tribute to the memory of Mrs. Mary McMillan Thompson. She was a devoted wife, mother and grandmother, always taking an active part in the S.S. and WMS, also other church activities. Her Christian life remains a cherished memory. We extend our sympathy to her loved ones.

Committee

Mrs. Sadie Wilson

In loving memory of our beloved friend and church worker, Mrs. Sadie Wilson of Arkansas City, Kansas, who passed away May 11, 1954, at the age of 76 years, we pay tribute.

She taught week-day religious education at Oak Grove School near her rural home for 15 years and influenced many to come to Christ. She also taught the Women's Bible Class of Arkansas City Church for 10 years and was a Life Member of WGMS.

Her cheerful presence, her wit and humor and her quiet unassuming Christian life were an inspiration for us all.

Committee

Mrs. John Hamilton

The Women's Missionary Society of the West Delhi United Presbyterian Church wishes to pay a tribute of love and respect to the memory of a devoted member, Mrs. John Hamilton, who left for her heavenly home on Dec. 27, 1953.

She was a life member of the WGMS and was the last charter member of the society in which she had served in various capacities most loyally and faithfully. She had been a member of the church for 60 years and gave unreservedly of her time, talents and strength. She was a good friend, a kind neighbor and a faithful Christian. Her friendliness and hospitality have assured her a lasting place in the memory of those who knew her. Her patience and humble submission to the Lord endeared her to those who cared for her during a lingering illness. Her devotion to service was a worthy example and inspiration to all.

To her husband and loved ones, we extend our deepest sympathy.

Mrs. Glenn Davidson
Mrs. Arthur Morrison

Mrs. Millard Farmer

The WMS of the U. P. Church of Ewart, Ia., expresses loving appreciation of the faithful Christian life of Mae Hamilton Farmer, suddenly called to her heavenly home, June 2, 1954.

She was a member of the Ewart church from childhood, a life member of the WGMS, member of the local committee when WGMS met in Grinnell in 1939. She was deeply interested in all missionary work of our church. She was treasurer of our society at time of her death. Her Christain influence touched many lives for she was interested in all activities for community betterment, but her first loyalty was to her Lord and His Church. She taught in Bible School many years; was faithful in attendance at all services and active in all organizations of the church.

In her home she was efficient, gracious and hospitable. Her life of loyal service to her church and her Master will continue to be an inspiration to all who knew her. We extend sympathy to her husband, her mother and other loved ones.

The Committee

Mrs. William McClelland

The members of the Women's Missionary Society of the Brownlee Woods U. P. Church, Youngstown, Ohio wish to pay loving tribute to the memory of a faithful member, Mrs. William McClelland, who was called Home suddenly, Sabbath, June 6, 1954.

Her life, filled with humility, unselfishness and love for others, was a constant example and inspiration to her family and friends.

She was a consistent and conscientious worker for the cause of temperance and liberal in the support of the Church, giving over and above her tithe.

Mrs. McClelland was a Life Member of the Women's General Missionary Society and held various offices through the years in her Church society.

We shall cherish her faithfulness to the Church, Sabbath School and Missionary Society. Her long years of service to her Master will be an inspiration to all who knew and loved her.

We extend our sincere sympathy to her loved ones.

Committee
Alice Easterday
Lois S. Bean
Florence L. Reed

Mrs. Isabelle McMillan

The King's Daughters WMS and SS Class of the United Presbyterian Church of Grove City, Pa., wishes to pay loving tribute to the memory of Mrs. Isabelle McMillan who was called home on April 5, 1954.

She was a faithful and devoted member, and until illness prevented her, was always found in the house of the Lord.

We extend to her loved ones sincerest sympathy and commend them to the Master who said, "I will not leave you comfortless."

The Committee

Mrs. Jennie Ewing Barnes

We, the members of the Women's Missionary Society of Mt. Pleasant U. P. Church of Beaver Valley, wish to pay loving tribute to the precious memory of Jennie Ewing Barnes, a faithful member of our Society, who was called to be with her Heavenly Father on May 8, 1954, in her late home in Beaver, having removed from her former home in Raccoon Township on January 15, 1954. Mrs. Barnes was 77 years of age, and a life-long member of our church, living all of her life within a mile of the church. She was a member of the Senior Choir, loved to sing, the Psalms being her favorite book of the Bible.

We shall always cherish her faithfulness to our church, the missionary society of which she was treasurer for a number of years, and the Sabbath School. We extend our sympathy to her nieces and nephews and close friends, of which she had a host. Our loss is Heaven's gain. Her favorite Bible verse: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Committee

Mrs. Eva Torrence
Mrs. Grace Moody
Mrs. Laura Christy
Mrs. Matilda Kennedy

Mrs. Bonnie LaVaughn Orr

The Volunteers for Christ Missionary Society of the Roney's Point, W. Va., United Presbyterian Church, wish to pay loving tribute to the memory of Mrs. Bonnie LaVaughn Orr, who was called from our midst on May 19, 1954.

She was known to us as a quiet, devout Christian whose strong faith and cheerful, friendly disposition will remain a beloved memory for all. Unassuming in her manner, Mrs. Orr always took a deep interest in the work of the church and of the society.

We extend our deepest sympathy to her loved ones, and commend them to the Father's loving care. The Committee

WOMEN IN CHRISTIAN EDUCATION

(Continued from Page 28)

graduate study in Christian education but also successful school teachers and widows who have been attracted to this area of church work.

Purpose

God has a purpose and plan for each life. For many of us it will be volunteer service to the church as lay workers who give a daily witness to the Christian way of life in vitally necessary and important professions and work. For others it will be full-time service to the church in one of many different church vocations. Every young Christian faces a decision as to how God would have his or her life spent. In these days it becomes clearer that Christ is the only answer to the world's perplexing problems. God is calling youth, young adults, and adults to devote their lives to Christian service — volunteer or full-time. The opportunities were never greater. The need was never more urgent!

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond ..... Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Mr. E. A. Penney ..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona
Freight and Express address .. Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister ..... Frenchburg, Ky.

FRENCHBURG, KY, SCHOOL

Supt. and Mrs. Arthur Gathman .. Frenchburg, Ky.
Miss Marian Scott, Prin. H. S. .... Frenchburg, Ky.
Mr. Lester McCauley, Prin. Grades . Frenchburg, Ky.
Mr. David Anderson ..... Frenchburg, Ky.
Miss Carolyn Arndt ..... Frenchburg, Ky.
Mr. and Mrs. Clay Banks ..... Frenchburg, Ky.
Miss Alice Childs ..... Frenchburg, Ky.
Mrs. Florence Eller, Dorm. Matron . Frenchburg, Ky.
Miss Mary Virginia Hager ..... Frenchburg, Ky.
Miss Irene Hays ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Miss Janet Jones ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary .. Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Helen McCoy ..... Frenchburg, Ky.
Miss Reba Moody ..... Frenchburg, Ky.
Miss Rebecca Morriss ..... Frenchburg, Ky.
Miss Barbara Novosal ..... Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothing .. Frenchburg, Ky.
Miss Bertha Pecht ..... Frenchburg, Ky.
Mr. Robert Randall ..... Frenchburg, Ky.
Mrs. Leah Stephens ..... Frenchburg, Ky.
Mr. John Teed, Maintenance ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Glendine Lundquist, Supervisor ... Frenchburg, Ky.
Mary O. Cochran, R.N. ..... Frenchburg, Ky.
Jeannette M. Mannix, R.N. ..... Frenchburg, Ky.
Betty J. Hatton, R.N. ..... Frenchburg, Ky.
Berna Phelps, L.P.N. ..... Frenchburg, Ky.
Prudy Dalton, L.P.N. ..... Frenchburg, Ky.
Bernice J. Olson, Technician ..... Frenchburg, Ky.
Joan Johnston, Office ..... Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian ..... Frenchburg, Ky.

EZEL, KENTUCKY CHURCH

Rev. Homer Haines ..... Ezel, Ky.

EZEL KENTUCKY SCHOOL

Supt. and Mrs. Wm. A. Heagen ..... Ezel, Ky.
Miss Larue Mullen, Principal ..... Ezel, Ky.
Miss Wanda Aigner ..... Ezel, Ky.
Miss Ruth A. Bemis ..... Ezel, Ky.
Mr. Albert H. H. Dorsey, Agriculture .... Ezel, Ky.
Mrs. Homer C. Haines ..... Ezel, Ky.
Miss Zillah Hawthorne, Secretary ..... Ezel, Ky.
Mr. and Mrs. Glen Helton ..... Ezel, Ky.
Miss Beulah Hogan ..... Ezel, Ky.
Miss Betty Kazbek ..... Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Mr. and Mrs. Ottis Murphy ..... Ezel, Ky.
Mrs. Ora Myahier ..... Ezel, Ky.
Miss Gene Purdy ..... Ezel, Ky.
Miss Lois Raube ..... Ezel, Ky.
Mr. Stanley Trimble, Coach ..... Ezel, Ky.
Mrs. Eliza Hulick, Clothes Room ..... Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones .. 422 Greenleaf, Evanston, Ill.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... 86 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge ..... U. P. Home, Washington, Ia.
Miss Sallie E. Dickey ..... % D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent .. Annemanie, Ala.
Miss Georga Lee Jackson ..... Annemaine, Ala.
Mrs. Willie Knight ..... Annemanie, Ala.
Mrs. K. P. Thomas ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. Harry W. McKeldin, Ass't Prin. .. Camden, Ala.
Mrs. Minnie T. Alford ..... Camden, Ala.
Mr. William B. Ballard ..... Camden, Ala.
Mrs. Hazel Ballard ..... Camden, Ala.
Miss Francis Boyd ..... Camden, Ala.
Mr. Rudolph Cooper ..... Camden, Ala.
Mrs. Nora S. Daniels ..... Camden, Ala.
Mrs. Amanda E. Freeman ..... Camden, Ala.
Mrs. Izetta S. McCaskill ..... Camden, Ala.
Mr. Thomas Van McDowell ..... Camden, Ala.
Mrs. Elizabeth M. Parrish ..... Camden, Ala.
Miss Geraldyne Pettway ..... Camden, Ala.
Mrs. Neola P. Reese ..... Camden, Ala.
Mrs. Mayme Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Miss Mabel Thomas ..... Camden, Ala.
Mr. James Tyree ..... Camden, Ala.
Mrs. Mildred Tyree ..... Camden, Ala.
Miss Lizzie Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Miss Cora Whorter ..... Camden, Ala.
Mrs. B. D. Bridges, Dietitian ..... Camden, Ala.
Mrs. Sarah W. Rivers, Matron ..... Camden, Ala.
Mrs. Minnie Peoples, Laundress ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE

Mrs. Grayce S. Hudley, Bible ..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. ... Henderson, N. C.
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Geneva Arnold ..... Knoxville, Tenn.
Mrs. Lillian Jenkins ..... Knoxville, Tenn.
Mr. Paul Redden ..... Knoxville, Tenn.
Mrs. Mozelle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mrs. Mildred Wellman ..... Knoxville, Tenn.
Mrs. Elberta Woods ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ..... Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway . Miller's Ferry, Ala.
Mrs. Edith Ervin ..... Miller's Ferry, Ala.
Mr. Ferdinand Ervin ..... Miller's Ferry, Ala.
Miss Olivia Hamilton ..... Miller's Ferry, Ala.
Mr. Curtis Lewis ..... Miller's Ferry, Ala.
Miss Darthular Mangram ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Mr. Frederick Reese ..... Miller's Ferry, Ala.
Miss Gloria Ridgeway ..... Miller's Ferry, Ala.
Mrs. Alice R. Scott ..... Miller's Ferry, Ala.
Mr. Thomas Threadgill, Bible .. Miller's Ferry, Ala.
Miss Dorothy Veasley ..... Miller's Ferry, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.
Mrs. Annie M. McDowell, Girls' Matron ..... Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker ..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt. ..... Prairie, Ala.
Mrs. Helena Shelby ..... Prairie, Ala.
Mrs. Leola Jackson ..... Prairie, Ala.
Miss Vashti Jones ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Mrs. William T. Peters ..... Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy ..... 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren ..... % Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White ..... 825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Faith E. Hamilton, 1954 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Mary L. Markley, 1954 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Jeannette L. McCrory, 1916 .....
37 Sidi el Metwali, Alexandria
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Frances M. Patton, 1922 ..... Mansura
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Norma Lee Squires, 1954 ..... Cairo
Miss Ines M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Helen R. Brownlee, R.N., 1931 .....
% Mrs. T. H. Bruce, 2824 Moraine Ave., Dayton 6, O.
Mrs. Ada A. Dunlap, 1926 .....
155 Beechwood Rd., New Wilmington, Pa.
Miss Alice M. Grimes, 1924 .....
% Mrs. Delbert Hutchison, Claysville, Pa.
Miss Beatrice H. McClellan, 1948 R. D. 4, Xenia, O.
Miss Venna R. Patterson, 1924 .....
928 6th St., N., Nampa, Idaho
Miss Martha A. Roy, 1938 .....
1 E. High St., New Concord, Ohio
Miss Helen M. Walker, 1930 .....
299 W. Second Ave., Columbus 1, Ohio
Miss Margaret A. Work, 1924** .....
E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Pasrur
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 .....
No. 10 Mall Rd., Jhelum
Miss R. Jean Black, 1921 ..... Sangla Hill
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Audrey C. Campbell, 1953 ..... Sargodha
Miss Florence M. Carithers, R.N., 1953 ..... Taxila
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1913 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Mary H. Lentz, R.N., 1950 ..... Sialkot City
Miss Barbara A. Lewis, 1953 .....
Kinnaird College, Lahore
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss N. Addaline Brandon, 1931 .....
1289 Pennsylvania Ave., Meadville, Pa.
Miss Theresa L. Brownlee, 1922 ..... Sylvia, Kansas
Miss Edith M. Drake, 1947 .....
248 S. Market St., New Wilmington, Pa.
Miss Eva M. Hewitt, 1930 ..... Hillsboro, N. Dakota
Miss Reba C. Hunsberger, M.D., 1921 .....
5914 Pulaski Ave., Philadelphia 44, Pa.
Miss Glendine Lundquist, R.N., 1933 ..... Frenchburg, Ky.
Miss Evelyn M. McKelvey, R.N., 1937 .....
Frenchburg, Ky.
Miss Laura Reynolds, 1924 .....
320 Bennett Rd., Buffalo 25, N. Y.

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Dhariwal
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

THE SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Cole, 1919 ..... Wad Medani
Miss Una Cole, 1918 ..... Gedaref
Miss Beverly J. Day, 1953 ..... Omdurman
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Matthews, 1946 .....
Box 84, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Omdurman
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Frances Turk, R.N., 1921 .....
P. O. Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949 .....
Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Marguerite M. McClellan, 1926 .....
228 S. Water St., Olathe, Kansas
Miss E. Verna Pillow, 1930 .....
428 N. 16th St., San Jose, Calif

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Ghimeera
Miss Isabel Blair, 1922 ..... Saye
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Norma H. Knieriemen, R.N., 1953 ..... Addis Ababa
Miss Martha A. Maxwell, R.N., 1951 ..... Saye
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Addis Ababa
Mrs. Ruth L. Walker, 1923 ..... Ghimeera
Miss Joan E. Yilek, 1948 ..... Addis Ababa
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N., 1933** .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Mary Nell Harper, R.N., 1948 .....
2718 Pine St., Everett, Wash.
Miss Marguerite M. Lienard, 1948 .....
18951—40th Pl., N.E., Seattle 55, Wash.

Under Appointment

Miss L. Katherine Jacobsen, 1954 .....
1812 Chester Ave., Inglewood 3, Calif.
Miss Louisa G. Hines, R.N., 1953 .....
196 Pleasant St., Brockton, Mass.
Miss Gene A. Purdy, 1954 .....
25630 Southfield, Detroit 35, Mich.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
1214 8th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
225 E. Broadway, Newton, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol R. McMillan, 1906 .....
1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 .....
1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Mrs. Jane Smith Simpson, 1922 .....
228 E. Main St., Ligonier, Pa.
Miss Nellie C. Smith, 1911 .....
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919 .....
% Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944 .....
505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 .....
% Mrs. John McCain, 322 Bridge St., West Bridgewater, Pa.

PAKISTAN-INDIA

Miss Emma Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 ..... % Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

THE SUDAN

Miss Elsie E. Grove, 1912 .....
21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924 .....
3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919 ..... Lenox, Iowa

**Leave of absence for family reasons.

(Note: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen ..... Cairo
Rev. and Mrs. Eugene H. Ammon ..... Assiut
Dr. and Mrs. Ewing M. Bailey
..... 3 Sharia Mehalia, Heliopolis, Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Mansura
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Rev. H. A. McGeoch, D.D. ..... Alexandria
Rev. and Mrs. W. A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
*Rev. and Mrs. George E. Morrison ..... Luxor
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Dr. and Mrs. John A. Thompson ..... Cairo
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Dr. and Mrs. E. E. Elder
..... % Dr. A. Jeffery, 606 W. 122nd St., New York 27, N. Y.
Mrs. H. A. McGeoch
..... Lakeside Ave., New Concord, Ohio
Dr. and Mrs. H. S. Hutchison
..... R. D. 1, Claysville, Pa.
Dr. and Mrs. Walter J. Skellie
..... 154 Waugh Ave., New Wilmington, Pa.

PUNJAB, INDIA

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THE MISSIONARY MAGAZINE AND SPIRITUAL GROWTH

(Continued from Page 29)

face of this that is being done among less fortunate folks? We are reminded of Christ's words, "My Father worketh hitherto, and I work."

Some may ask, "How shall I serve"? Here again we are given pages of methods—a chart of procedure that our service may be intelligent and efficient. It helps us to unify our whole Christian program. It helps us to throw the lasso about all those powers and interests and draws them into the fold of a unified purpose—namely a full consecration to the cause of Christ.

As one reads article after article, month by month, not only is his mind enlightened but his heart is warmed by the glow of accomplishment and achievement in kingdom enterprises which pervades the whole. Just as sunshine surrounds, penetrates and permeates all physical life and makes growth possible, so the records here of things faithfully done and the enthusiasm concerning things to be done, gives us that warmth and stir which assist spiritual growth.

There is one thing that cannot be claimed for the magazine. It has no magical power. A dozen copies, scattered through the home, but unused, will be of no avail. All kinds of good food may be furnished on a table, but it must be eaten, if strength and growth are to be attained. It is difficult to decide which is the more short-sighted policy— not to take the magazine, or. to take it and fail to read it. Again therefore we urge, read, digest, assimilate, then release for God the new energy which has been produced. Then shall we become full-grown and not milk-fed Christians.

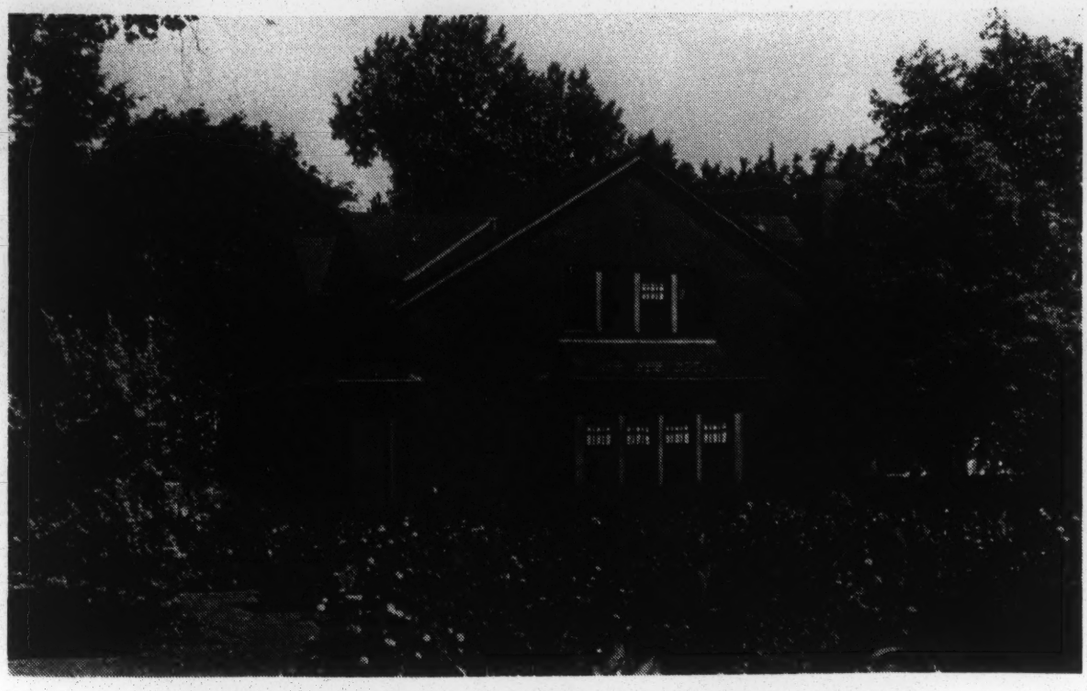
THE CITY CHURCH

(Continued from Page 11)

church that is a mission; it exists by mission.

Second—effective Protestant action in the city depends on the success of the churches in escaping from what might be called their evangelistic captivity. Too many are imprisoned within sociological groups and to conventional methods. The real evangelistic task is not one primarily of rounding up stray Christians, "absent without leave," but of actually penetrating hostile territory. What is needed are methods for the communication of the gospel to all people, regardless of their race, nationality, or class.

All this means a whole new approach on the part of many of our city churches. It means that many people and some ministers will have to adopt new attitudes toward people around them, and new attitudes toward the type of program necessary to reach those who are a bit different by accident of birth. If we truly believe the gospel, and that God "is no respecter of persons," we will be willing to re-think present attitudes and methods of approach so that it will become possible to obey the divine command "to preach the gospel to every creature." Then and only then will Christianity be on its way to being the conqueror through Christ, and not the conquered.



The Dormitory for Women in the Department of Religious Education
Pittsburgh-Xenia Theological Seminary

Photo by R. Woodworth

Men's dormitory, Pittsburgh-Xenia Theological Seminary

The new Administration Building of the Pittsburgh-Xenia Theological Seminary occupies the central position on the wooded campus. It is constructed of Hampton Court Colonial red brick with Indiana limestone trim. It houses the chapel with a seating capacity of 310; the library with auxiliary facilities including stock-rooms for over 75,000 volumes; six classrooms; four seminar rooms; the Bible Lands Museum collected by Dr. Melvin Grove Kyle and Dr. James L. Kelso; faculty and administrative offices; a reception room and the social hall. (*See Front Cover*)

The dormitory for men is also of Colonial design. It accommodates 88 single men. It is located to the right of the administration building and connected with it by covered passage-ways on the first and second floor levels. There are 24 single and 32 double rooms. The dining room, kitchen and central heating plant are located in this building. It also provides a student lounge, reception room, two guest rooms and an apartment for the Director of Food Services.

The dormitory for women in the Department of Religious Education accommodates sixteen students. It has eight double rooms, a lounge and a kitchenette. The funds for the remodeling of this modern brick building were provided by the Seminary Completion Fund.